The Universalist Leader

Boston and Chicago

May 31, 1924

The Reward of Patriotism

THE first duty of every citizen is to the nation. The veterans of the World War performed this first duty. To confer upon them a cash consideration or its equivalent for performing this first duty is unjustified. It is not justified when considered in the interests of the whole people; it is not justified when considered alone on its own merits. The gratitude of the nation to these veterans can not be expressed in dollars and cents. No way exists by which we can either equalize the burdens or give adequate financial reward to those who served the nation in both civil and military capacities in time of war. The respect and honor of their country will rightfully be theirs for evermore. But patriotism can neither be bought nor sold. It is not hire and salary. It is not material, but spiritual. It is one of the finest and highest of human virtues. To attempt to pay money for it is to offer it an unworthy indignity which cheapens, debases and destroys it. Those who would really honor patriotism should strive to match it with an equal courage, with an equal fidelity to the welfare of their country and an equal faith in the cause of righteousness. . . . . We must either abandon our theory of patriotism or abandon this bill. Patriotism which is bought and paid for is not patriotism.

Calvin Coolidge, Bonus Veto Message.

Pacific School of Religion Berkeley, Calif.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Universalist Publishing House

HAROLD MARSHALL, MANAGER

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above princip es be professed

Editorial

HUMAN NATURE CAN NOT CHANGE

MAJOR JOHN WELLS FARLEY of the Class of '94 of the Roxbury Latin School went back on Founders Day and told the boys that "just as certain as you are sitting here to-day some of you will live to see another war."

Then to justify his statement he urged them to consult history and to remember that "human nature has not changed and can not change."

The Major said many admirable things. He appealed to the boys to fight to the limit against rowdies, to defend smaller, weaker boys. He urged them to pull their oar in the boat. And he was enthusiastically cheered.

There is much that can be said for our army and navy—their fine traditions of loyalty, honor and courage, their service of our country and of humanity.

There is force in the argument that we ought not to pledge ourselves never to help in another war, especially as we don't know what it will be about.

But if the argument on which Major Farley bases his plea for preparedness is correct, if by nature men is a combative animal, if human nature never has changed and never can change, the Roxbury Latin School had better close its doors and the Christian Church go out of business.

That is the real reason back of Christian suspicion of the preparedness argument. The specific appropriation bill may be a wise one, but every instinct of Christian men and women cries out against the atmosphere in which it is written and the philosophy of those who advocate it.

The man who says human nature has not changed and can not change, consciously or subconsciously wants war.

Often there is a strong motive. Power and glory for himself are involved, though he may be self deluded and proclaim himself free from such motives.

Speeches like that at this Roxbury school, however, are one cause of ultra pacifism. Middle of the roaders who face facts just as they are reach the conclusion that there can be no temporizing with an evil so devastating and also so intrenched as militarism.

For our part we propose to stick to Christianity. The higher the ideals, the more we shall believe in them and in the possibility of a good God who will help us realize them.

THE METHODIST PEACE PROGRAM

OUT of the Methodist General Conference at Springfield has come a great pronouncement upon peace.

We endorse every word of it. We pledge every ounce of influence of this journal to help realize it. We say confidently that 95 per cent of Universalist people will be back of it and most of them back of it to win.

Let us take pattern after these wise Methodists and stop debating what else might have gone into it or come out of it. There is at least a day's job in what we can agree upon.

We call your attention to this great document as published in this issue.

* *

WASHINGTON GAINING GROUND

THE Washington people are proud of the reports read at their annual meeting on the first Wednesday in May. The denomination likewise will be interested, for the city of Washington and everything in it belong to all the people of the United States.

In an especial sense, the Universalist of Roxbury and the Universalist of Los Angeles can say "our church" when they step into the Universalist church at 13th and L Streets, N. W., Washington.

With some fifteen persons still to see, and who are not counted one way or the other, the Universalist church in Washington has 125 regular contributors pledged for 1924-25 as against eighty-five for 1923-24.

This is a gain of 47 per cent in the number of contributor and the percentage is apt to be between 50 and 60 per cent before they get through.

In the amount of money given by these individuals there is a gain of 94 per cent. We omit the lump sum given by the Ladies' Aid each year, which for the past year has been $600.

In 1923-24 the total amount raised by the parish was $4,183 and in 1924-25 $6,200, an increase of 48 1-4 per cent. The benevolences, including those of an active Red Cross Auxiliary, amount to $1,385.08, not counting the value of garments made and given.

Mr. Frank H. Briggs, the moderator, who has been pushing the every member canvass, is a Maine man. Mr. M. W. Lewis, the treasurer, is from Indiana and Minnesota. Mr. C. Leonard Brown, secretary, is from Massachusetts.

All unite in praising the Rev. Clarence E. Rice,

D. D., also of Massachusetts, for his able, faithful, self-sacrificing work during the past two years.

Universalists from North Carolina, from Ohio, from New York, from Pennsylvania, from Arkansas, from Illinois, from all the New England States and many other states of the Union, make up this Washington parish. Only some of the young folks were born there.

The resident Universalists are the agents or stewards of the rest of us in caring for a movement now destined to become national in fact as in theory.

The Washington people are active and determined. What they are doing will be felt throughout the country.

* *

THE OLD BAY STATE AND THE SUNDAY SCHOOL

THE best kind of report comes from the Massachusetts State Sunday School Convention at Attleboro: "Four addresses at the morning session," said an official, "which we could put up alongside the best at Northfield or anywhere else, and all by our own workers. Miss Kirk covered herself with glory on Japan, Lowe made the best speech of his life and Sam Cushing raised $1,059, far more than any other convention collection the Sunday School has taken. To develop trained workers like Mr. Cushing, Miss Porter, Miss Slaughter, Mr. Milburn and several others is an achievement of which the state can be proud."

We echo this note of rejoicing. It pertains to about the biggest thing in church work. It means more than a going church organization. It means a new generation of liberated minds, of responsible citizens, of good men and women.

We congratulate Carl Hempel, State President, and his colleagues.

* *

SOME SUMMER PLANS

THE Editor will direct the paper as usual, although he will be in Europe during June, July and August, and will do his usual editorial work.

In addition, as contributing editors for the three-months period beginning June 1, we have secured Dr. Frank Oliver Hall, of Tufts College, Miss Emily Dinwiddie, of the faculty of George Washington University, Washington, and a member of our Washington church, and Mr. Winthrop Packard, Secretary of the Massachusetts Audubon Society. The editorial work of assistants will be initiated. Dr. Hall will write on current topics, Miss Dinwiddie on social service topics and Mr. Packard on nature studies.

The Editor will contribute a series of articles on "More Cruising Abroad, or Studies in the Europe of 1924."

Miss Dorothy Hall of the editorial staff will represent the paper at the Institute of Politics at Williamstown.

Beginning June 5, the *Leader* will publish a series of twelve consecutive articles entitled "Talks with Toilers," by Edward H. Cotton, author of "The Ideals of Theodore Roosevelt." These articles will be concise, and will describe every-day activities of representative workers. Among the men who will be described are the locomotive engineer, the linotype man, the master of a coasting schooner, the traffic officer, the pilot, the trawler, the coast guard and so on.

Granville Hicks, who has reviewed books frequently for us in the past and who now writes our Young People's page, will begin July 1 a page of reviews.

Prof. Daniel Evans of Harvard will contribute frequently as in the past.

The paper will remain at full size and run at full speed during the summer months.

We hope that our subscribers going off for the summer will have the *Leader* follow them.

* *

THE SPIRIT OF COMRADES AT TUFTS

FOR the second year in succession the Board of Trustees of Tufts have entertained the Senior Class of all the colleges at dinner in the gymnasium as a part of the Commencement period.

The stupendous growth of American colleges has made it difficult even to get classes together in one place at one time on a single occasion other than Commencement.

This dinner which now becomes an institution destined, as President Cousens says, "to go on for many years," is a happy thought.

At the dinner last week, Harold Sweet, president of the Board of Trustees, Mrs. Boothby, president of the Alumnae, and the president himself were the main speakers—and all were bright, brief and friendly.

Of the personal popularity of President Cousens there is no more doubt than there is of his ability as a college administrator and of his charm as a gentleman.

Nobody who sees them together can mistake the attitude of the students toward their president. Nor can any one mistake a new note in the attitude of the Board of Trustees to the students as illustrated by the Tufts Board of to-day.

As President Cousens well said, "these graduates now become our masters." With the diploma they become a part of the governing body. The real usefulness of modern colleges is marvelously extended if these citizens of the college world are made to realize it and accept their responsibilities.

Tufts has greater millions than ever before, but something far better than millions—the spirit of comrades among her graduates.

* *

WHAT SHOULD NASH DO WITH HIS MILLION?

WE have been asking some of our friends in the Church and out what they think of Arthur Nash's articles, "Who Can Tell Me What to Do with a Million Dollars?" and "The Next Step Toward Industrial Democracy," published recently in the *Leader*.

The answers, as might be expected, are varied.

"Let him look after his own conscience," said one, "I'll attend to my own. His remark that no man has a right to have five million dollars is an impertinence."

"It is a big question," said a thoughtful man. "See Ford. He is paying the biggest wages of anybody and yet piling up the millions so fast he can't count them. To unload them he could easily do more harm than good."

Others were more positive: "The workers made the Nash million," said several. "Divide them among the workers. Where there is a will there's a way." "Yes, but how?" we rejoined. "On what principle? As much to the scrubwoman as the boss of a room? Or in proportion to what they have earned, and thus give the most to the man that has the most?"

"Let Arthur Nash keep his money," said a good woman, "and distribute it himself. You have been talking in the *Leader* about stewardship. Why can't he be a good steward and use it wisely? There are colleges, charities, hospitals, German babies, libraries, foreign missions—a host of good things needing money." "Yes, he might give the whole million to the Universalist Publishing House," we said, "and we all know that would be good."

An economist said: "Under our present social system it is impossible for Nash to distribute his money fairly. The nearest he can come to it is to give it back to the city, the state and the national governments and reduce taxes."

If any of our readers have any definite concrete suggestions will they not send them to Mr. Nash or to the *Leader?* They won't affect the present million, however, for Nash has made his decision.

The question is not what would you do with a million dollars if you had it. The question is what ought Mr. Nash to have done on the basis of the facts he stated? In other words, how ought a man to act who honestly wants to be a faithful steward? Did Arthur Nash do a wise thing and a moral thing in giving away this huge sum?

* *

GRASS

AMY LOWELL the poet has published in the May *Century* "The Paper in the Gate-legged Table." This paper is the diary of a man who became ill, and was given a prescription of "rest in the country," where he went crazy over "grass" and hanged himself with a harness strap to one of the barn beams.

We do not take exception to Amy Lowell or to her poetry or to "The Paper in the Gate-legged Table," *per se,* but we resent exceedingly her picture of grass.

"My God!" says the crazy man. "Why have they sent me up here to the grass?
"Sent me to live among the hateful grass!
The terrible, creeping, creeping, pitiless grass!
What is this thing, this gorging, endless thing
Moving so slowly that it baffles sight,
But never stopping either night or day?
. . . . O God!
The chatter, chatter, chatter of the grass!
I hear it in the night crying for men
To feed its vitals with their own."

The obvious answer is that this is the language of an insane man and that insanity turns against the most beautiful things of life. But even in the mouth of insanity we deprecate this attack on grass, especially at the season when it is "springing for cattle and for the service of man."

It is our comrade, our forefather, our servant. It feeds us while we inhabit the earth in the body, and it busily reaches down in the dark mould and brings our bodies up into the air and sunshine when we have crumbled into dust. In the polar regions, where there is no grass, it is all different, but here we don't have to stay six feet underground.

We want no marble sepulcher or glass or metal casket when we are gone. The poorest hemlock box is the best in our opinion. We won't be vitally interested, to be sure, for we will be out of it, but because of gratitude to the bodies which bear us around all the years, we ought to be glad that the faithful grass will be reaching down to set these bodies aloft where the peach and plum burst into flower and where the tanager and mocking-bird sing.

* *

THE NATIONAL CONFERENCE OF SOCIAL WORK

THE National Conference of Social Work, formerly the National Conference of Charities and Correction, will hold its fifty-first annual meeting at Toronto, Canada, June 25 to July 2. Leaders of social work will attend this Conference not merely as speakers but as consultants for all who wish help on specific social problems. This Conference has been famous always for great inspirational meetings and stimulating round table discussions. This new feature of free social advice is admirable and is one Church congresses and conventions might well introduce.

* *

THE HEARST PAPERS AND THE JAPANESE

PROBABLY Hearst and the Hearst papers have their good points. Some of the able men working for them are most loyal. But to us it seems as if they never miss a chance to get on the selfish, materialistic, un-Christian side of every question which comes up. The pity of it is that they go so far, reach so many and exert such an influence.

Just now of course it is the Japanese Exclusion Measure engaging their attention. "Act To-day," they demand of Congress. "Pass the immigration bill in its harshest form." "Have we any red blood?"

If we don't do it we can't sit with the nations. We will have to go back behind the international household and sit in the chicken coop, for we will be "chicken hearted." "Instead of being an American Secretary of State Hughes has been an inveterate international lollypop peddler, an international orange blossom merchant," and much more to the same effect.

Curiously enough, above the editorial page, in some cities, the Hearst papers run a text from the Bible selected by a local clergyman. On the day of this last anti-Japanese, anti-Hughes outburst the words lined out above the editorial were from Acts 17 : 27-28: "He is not far from each one of us, for in him we live and move and have our being."

Could incongruity go further?

Universalist though we are and hope to be, we could pick out far more appropriate texts. We refrain, from considerations of good taste and broad charity, merely saying that "hell" and "damnation" are good old mouth-filling, heart-cheering words for some such contingencies.

Cruising Around These United States

XXIII Over the Friendly Road

John van Schaick, Jr.

AN all day's trip over the road, on a perfect day after weeks of rain, through interesting hamlets, beautiful suburban towns and great cities of our Atlantic seaboard, with all kinds of fellow travelers coming and going, now and then touching hands with us for a moment—this is what I look back upon as I come from the New York-Boston sleeper to my desk.

The old Cadillac had to be taken north. Paying storage had to be stopped. Built in 1913, faithful comrade of many jaunts, I decided to treat it like an old horse and turn it out to pasture, which for a car means to take it back to the old home, where there is a young brother who knows and loves machinery and who gives it perfect attention.

So I wired him to meet me at Seabright, N. J., flung a rim and tire trunk into the tonneau, packed my suit-case for Europe and my suit-case for Boston, piled in a rug that had to go north, and started away at 9.10 on a Saturday morning.

I didn't feel rushed—I had two days before my Sunday night sleeper for Boston—I didn't care where I landed at night, I knew every twist and turn of the way, and I was fully in the mood for the friendly road, its many old associations and the new things just around the bend or over the sky line.

Washington never looked lovelier than it did when I swung around from Connecticut Avenue and turned eastward on M St. Many humble homes in Washington command charming vistas.

I was going, in the main, the way George Washington went when he traveled north from Mount Vernon in the stirring days of the Revolution and again and again after he was made President. Only the Baltimore pike to-day is a vastly different thing than when his heavy coach lumbered and jolted and pitched and swayed over rocks and stumps and through mud holes, a hundred and twenty-five and a hundred and fifty years ago.

Just a mile or so out of Washington, as one tops a little grade and looks down a long straight stretch toward Bladensburg, at the right of the road is Barney's spring, where Commodore Barney was killed as he bent down to drink in the hot battle of Aug. 24, 1814. The slope ahead to the right and left is the battlefield, but few of the thousands of travelers going over the road know it. I always give a look at the spring as I pass. We speak of the battle as "disgraceful," for our green troops broke as the Congreve rockets were fired at them and fled with high officials of all kinds back to Washington. The best of the British wrote home and called it "disgraceful," too, for they burned public buildings in Washington. General Sir Henry George W. Smith said in a letter still preserved, "We witnessed the burning of Washington and it horrified us, coming from the Duke's humane warfare in the south of France."

Down in the hollow ahead, a part of this battlefield, we pass the old Bladensburg dueling ground, where Mason and McCarthy and Decatur and Barron and scores of others fought duels.

It was a matter of honor less than a hundred years ago to go out to that lovely quiet field by the little brook and kill or be killed. The courts settle such disputes now as a matter of course. Somehow I always feel hopeful about finding a way out of this war business when I pass the deserted dueling ground.

We cross the eastern branch of the Potomac at Bladensburg village with its inevitable George Washington Inn, and recross a moment later before we come to Hyattsville, with its modern suburban homes.

Here a likely young fellow hailed me and wanted a ride. People tell me it is risky to let strangers get in, for too many of them have put a pistol at the driver's head, have forced him to alight and have disappeared with his car. I am a little afraid of women, but not of men. This young fellow was on his way back to Maryland State College. "What was he doing?" "Agriculture." "Did he like it?" "No, he was thinking of accounting." "Did anything else appeal to him?" "Yes, landscape gardening." "Go for the gardening," I told him. "You're built for the out of doors."

He disappeared and soon Baltimore showed up. We were running about on the old schedule—one and one-half hours until we came into the city, two hours as we turned off North Avenue into the Belair Road and left Baltimore behind.

The old four-cylinder car was going like a bird, steady as a rock, sweet as a peach—let's get all the figures in—no jumping around like a rabbit when we hit thirty and thirty-five, but holding to the road like a locomotive to the rails.

Maryland has put markers up: "Begin 35 mile limit," "Begin 20 mile limit," "Begin 12 mile limit"—letting one drive with much more confidence than in the old days. Also she has put up signs directing one to the headquarters of the police and inviting travelers to stop for information, advice, help. It's very different from when we used to hear the dreaded putter-putter of the motor cycle coming up behind, and had to stop to rearrange license tags or move a spare tire. And for the first time in all these years, I went through on a District of Columbia license without buying an extra Maryland tag. We may not get our League of Nations right off, but we have reciprocity between Maryland and the District and so can stay optimists.

Just out of Baltimore I got my second passenger—a St. John's Military College boy of Newark, Del., who had "bummed" his way down to Baltimore to see his "Phyllis" and now had to get back promptly to the college game at 3 p. m., new time. My first boy didn't know what he wanted to do in the world as yet, but this fellow did. It was "civil engineering" for him. History and English he couldn't grasp, but analytics and calculus he liked. How Phyllis could like him if he liked calculus I couldn't see, but this in-

finite variety is the charm of this world. He had been over to France as a cabin steward on a "tanker" last summer vacation, into the port of Brest. This summer he and his chum had signed as deck hands on another freighter for Marseilles. "Going to get paid off and jump ship when we get there," he said, "and take a tramp in the country." "Take the tramp but don't jump ship," I said. "Sign for one way. Stick to your word." He took my homily sweetly and we talked about work to be done in South America, South Africa, Russia and China.

"Don't forget," I said, "that every single word of a foreign language is pure gold when you get there. Dig in and get all you can whether you learn the grammar or not."

So we ran on up through Northeast and Elkton, the last places on the Chesapeake. For me always the star thing of the trip, by rail or by motor, is crossing the majestic Susquehanna at Havre de Grace with the broad mouth of the river stretching away for miles to the right and the wooded banks curving away to the northward and carrying one in imagination clear across the great state of Pennsylvania up into New York. And I always think of lovely Otsego Lake and Cooperstown near my old home where the east branch takes its rise.

It was 1.30 standard when we came to Newark, Del.—pronounced like a new boat for Noah—and here my second boy waved good-by. He went off to his Kappa Alpha house and I had a fifteen-minute lunch at a quick roadside restaurant—"a baked ham dinner," gravy ladled up with speed, mashed potatoes ready, and all good except the stale pumpkin pie.

In a few minutes I was in Wilmington, where my wife thought—bless her heart—I'd stay for the night.

Here I took in two more students, "going to Philly"—privates in the army studying for a commission, one from New York and the other from Texas, one in uniform and the other out, but both careful to explain that they had leave until Monday, and to pull out their passes, "for a fellow got arrested here last week for picking up two soldiers who were deserters."

They were happy as larks to be "off" and to get a ride "all the way in." One was tired of the army and going back to cow punching in Texas when his time was out next month. The other was "for it," and proud of his father, an officer, "who went all through the war," was wounded in the Argonne and was on "recruiting duty in Buffalo." He wished he could get "up to Westchester to see a girl" but feared he didn't have time. The world was all right to these soldiers, the fellow who had a seat and the fellow who roosted on the baggage—it was all the same. We came up behind a truck with two attractive Italian girls bouncing around on the tail board. It was hard to get by and hard to break off the innocent, good-natured joking by wireless that went back and forth.

So we went by Chester and endless Darby and up the hill to the right, and before we knew it we were in Philadelphia, passing 64th St. and 59th St., and the old Exposition Buildings and the University of Pennsylvania, and minding our steps to keep out of one-way streets.

My soldiers disappeared up 15th St., with hearty good will and thanks ringing in my ears. It was about 4 as I went by old William Penn on the City Hall. "The quiet street of Chestnuts was all turbulent with sound" as I trailed trolleys through it, but old Independence Hall looked a picture of peace as I went by. At 4.30 I sat reading the evening paper on the Camden Ferry boat crossing the Delaware—150 miles from Washington, some seven hours coming and ninety miles to go.

In every direction from Philadelphia there extend lovely suburbs. As in New York, the growth of the city proper is stopped by a broad river, and as in New York the overflow of a mighty metropolis stretches out into New Jersey.

Merchantville and Moorestown, N. J., are beautiful places, and this day, with all the new leaves on the trees, pink and white dogwood and redbud and lilacs in bloom, lawns of deepest green after the long rains, the suburban places were at their best. And out in the open country I passed orchard after orchard of apples in full bloom. Last year I had "apple-blossom time in Normandy," but it was no better than apple-blossom time in Burlington, Ocean and Monmouth Counties, New Jersey.

At Moorestown, I picked up my last boy and carried him into Mount Holly—not a student this time but "in the baking business." "Do you bake or deliver?" I asked him. "Deliver," he said. "But while you are with the baker you must learn the trade," I said. "Anybody can deliver but a good baker can always get a job." And my boy promised to learn to bake. Whether the race can thank me or curse me for this deed, time only can tell. But he was a likely enough lad, though he never had been over twenty miles from home.

With all these various students, I call this my University Extension trip and my old Cadillac my lecture hall.

The sun dropped slowly down as I crossed the rich farm lands of central Jersey, a red ball behind me as I went over the perfect roads to Camp Dix, Wrightstown, New Egypt and into the region of bogs and swamps and pine woods nearer the coast. No more stopping in the gathering darkness for students, if such there were. Only a glance at the sun setting over the lake as I came into Lakewood, and at the beautiful place near the water my brother-in-law sold last year. It is hard to look at houses we love into which we never will go again. Now the setting sun is squarely on our left side as we turn north to Farmingdale. There were the good-night calls of the birds, there were the slow moving "flivvers" of the farmers going into town to the movies, there were more miles of health-giving pines—then Farmingdale, where lights went on, for the sun had gone.

No stopping now to stay for the night, for we were within twenty miles of a beautiful place on the coast where driftwood was burning in the fireplace and a warm welcome was waiting. I took no chance with the short-cut back roads I use in the summer, but laid a straight course of the great broad boulevard eatward to Asbury Park. Now I saw the full moon dead ahead, and as I came at last to the sea and turned northward for the last time, I had the moonlight on

the surf and the silver reflection stretching on and on out to sea. Particularly at Long Branch, where the shore is higher and we look down better from the motor to the beach, it was a scene of surpassing loveliness.

And I never dreamed of writing it up, and I never took a note, and I had never a thought of work, as I looked out to sea at the close of a wonderful day.

Past Monmouth Beach, past the little church at Galilee where I also look out to sea on summer Sundays, past Seabright, out the Rumson Road, over to Black Point, I came finally to the big house between two rivers which commands one way a view of the Highlands of the Navesink, and the other way the river and the limitless, boundless ocean.

Two hundred and forty or fifty miles, eleven hours to a minute since I had left Washington, no speeding but keeping steadily at it, all kinds of people, out of all kinds of families, but all friendly, all kinds of views of all kinds of scenery, but all touched by the same sun, and covered by the same friendly night—then at last the firelight, the food, the rest, the visit, the delicious sleepiness slowly coming on, the big bed, the soft pillows, the sense of safety and security, of gratitude, relief, and it all slowly faded away into dreamless sleep.

Our Ideal Minister

Stephen Herbert Roblin

FREQUENTLY in meditative mood I summon into consciousness the characteristics of ministers I have been fortunate to know. It is an experience the more to rejoice in the oftener realized. To conjure with the past and listen to their familiar voices long stilled, to catch glimpses of their intelligent faces and fellowship with them again, is to enrich life and make these later days shine with undying interest. Out from the time that was they enter the life of to-day that the good they wrought and their messages of truth may live after them to bless and inspire.

As these ambassadors of our faith pass before me I am impressed with the fact that God has richly blessed our Church with a large number of choice souls as the years have come and gone. In no group, I think, can a larger percentage be counted of noble souls than those making up the number of devoted, consecrated and able ministers who have led and inspired our people along the way.

It has been my privilege again and again to mingle with ministers of other communions and not seldom I have listened to their foremost spokesmen in large assemblies. Of course their messages have been nobly uplifting. But I have never felt that any of these messages were beyond the gifts of many of my brethren. In fact, it has been often borne upon me that because of our unequaled faith some of our preachers have been able to sound a note higher than any of a narrower faith. There have been occasions when we have had voices speaking for us the most exalted truths, when we have been brought face to face with the high truths of eternity.

I recall, as I write, a wonderful illustration of just such an experience. It was at a gathering of our General Convention at Rochester, New York. Dr. Montgomery, of blessed memory indeed, was the preacher. His theme was "The Power of an Endless Life." The preacher was more than eighty years of age, and he delivered one of the most impressively thrilling sermons I have ever heard from the lips of man. The aged man, his exalted thought, the natural development of his great theme, the feeling that he who spoke was just ready to step over into the summer-land of the life everlasting, conspired to weave through that vast congregation the spell of wondrous spiritual exaltation.

It is an easy matter to speak the names of many who at once impress us with surpassing worth. There rise before us the eloquent Chapin, the remarkable sermonizer Williamson, the logical Miner, the scholarly Sawyer, Pullman the orator, Bartolomew the magnetic, and the compelling Crowe. These men and their coadjutors were mighty defenders of the faith. They also proclaimed a positive message of thought and life calculated to lead mankind onward and upward. Great was their service, and we of to-day are greatly indebted to them for their fidelity and devotion in maintaining the sovereign principles of the religion of Jesus. But my special thought in this writing is to present the one above all others who in my judgment was our ideal minister during the course of his ministerial career. I have often wondered how any of us could have expected a hearing when he could speak. Searching my own soul, I long since decided if I were a layman I would have chosen this man as my minister before all others. I am writing of our beloved John Coleman Adams. His name is hallowed within our hearts. In the highest sense "he being dead yet speaketh," and his words are love and life. The sign of the Master was written on his countenance and no less a portion of the Master's love glowed within his heart.

Dr. Adams was a refined nobleman among the ministers of the world. I think no one ever discovered a bit of dross about him. Others might pose but he was always just himself, and that was enough. In his presence you knew you were with real royalty. He needed no crown nor yet a diadem to attest his sovereign character, his unexcelled nobility. With him you were at your best. I can imagine no one so perverse to the influence of gracious manhood as to speak gladly to him of the faults of another. His spirit was kind and likewise true. He loved his fellows and rejoiced to work with them. He spread a mantle of charity over frailty and kindly justice was the only justice he knew. He had no fellowship for chronic discontents and the spirit of jealous malcontents he repudiated with horror.

His mind was as clear and clean as a mountain brook. His thought was couched in choicest words and clothed with a literary grace almost incomparable. His sermons were classics and yet so warm and human as to be easily serviceable for our every day life. The

beauty of truth fell from his lips, and he made the right so attractive that one naturally accepted it and loved to employ it in affairs of daily contact. Wonderfully blessed were his congregations and the people composing them ought to have lived in the sunlight of God. Marvelous were his messages, and graced with a literary charm most alluring. Yet he never departed from the genius of simplicity utterly separated from arrogance and flamboyancy.

Away from the pulpit and the haunts of the many you were introduced to a nature so full of real wealth as to fill one with a sense of his own poverty. Frank and free, he would just gather you into the amplitude of his soul and usher you into the mood of peace and good-will. His speech was practical yet full of poetic truth. He knew life in its many aspects, but was only touched by the best. His words conveyed the things you wished to hear, you needed to learn, you ought to adopt. Yet all the while he was your companion and friend. He showed you how he gathered sprays from the mountainside and at the same time revealed that he stood on the rock beneath ferns and moss. Yes, my friends, when I consider all the others I come to this nobleman of the house of God and the home of humanity and pronounce him our ideal minister—John Coleman Adams.

Dr. Fosdick at Yale

E. B. Barber

THE fifteenth annual Convocation, under the auspices of the Yale School of Religion, was held this year from April 28 to 30 inclusive. There was by far the largest attendance that has ever assembled on these notable occasions. The meetings have usually been held in Lamson Hall, but this year that auditorium would not have held the numbers that came and Battell Chapel, seating about 700, was opened and the seating capacity was taxed most of the time. It was a remarkable audience that assembled, consisting of about 200 divinity students, scholars and ministers from all over the state, a few missionaries, members of the faculty in the university and representative people of the city. It was truly an honor to face an audience of this character.

This annual Convocation is notable in several ways, but to me it was specially significant as an instance of actual Christian unity. Nothing was said specifically to give this note to the occasion; it was actual and found expression in a fellowship that forgot or ignored sectarian lines and rejoiced in a common Lord and the unsearchable riches of his gospel. This great message will not be printed in the volumes to be published, but it was an outstanding utterance, without voice or language, yet definite and mightily real. It would be unpardonable not to recognize the splendid Christian attitude which the Yale School of Religion shows in inviting all ministers of whatever affiliation to share in this great privilege of listening to the best lecturers that can be obtained anywhere in the world. The messages delivered here in the past have had a positive influence on Christian thinking, and every one who has been privileged to attend these Convocations has gone away with a sense that he has received a real and lasting service and is profoundly grateful. There are no fees, whosoever will may come.

This year as heretofore the outstanding features of the Convocation have been the Lyman Beecher Lectures on Preaching, which were given by Prof. Harry E. Fosdick of Union Theological Seminary, his subject being "The Modern Use of the Bible," and the Nathaniel Taylor Lectures on Theology, which were given by Prof. Rufus M. Jones of Haverford College, whose subject was "Fundamental Ends of Life." The Dodge Lectures were also given during the Convocation, the lecturer being the Rev. L. P. Jacks, D. D., LL. D., Principal of Manchester College, Oxford, his subject being "The Responsibilities of Citizenship." There were also two lectures by President W. T. Weatherford of the Southern College of the Y. M. C. A., who spoke on "How to Present the Christian Message to Modern Man," and "Race Adjustment in America." The Rev. Lucius C. Porter, M. A., Dean of Peking University, China, gave the Alumni Lecture, choosing as his theme "Spiritual Exchanges in China."

Dean Brown of the School of Religion opened the Convocation with fitting words of welcome to the lecturers and to those who had come from East and West to a feast of good things, and introduced Professor Fosdick.

It is impossible in the space available to report these lectures save briefly to indicate the main current of thought.

Dr. Fosdick appears youthful despite his forty-odd years. His delivery is admirable and his thought marked by clarity and positiveness. His solid scholarship and utter sincerity and courage impress you constantly; you feel that this man believes that he has a service to render and he is giving himself to it with all his heart. His lectures showed the most careful preparation.

His first lecture was on "The Modern Approach to the Bible." He canvassed the need of such a new approach because of the new scholarship and the problems that it created and also in view of the old conceptions. He said that as the geologist found strata in the earth indicating various stages of change and growth, so the Bible revealed strata which must be understood. He deplored the term Higher Criticism as misleading and generally unfortunate, and went on to say that the object of the student was not to destroy anything worth saving. The old order, despite its claim that it accepted the whole Bible, did not grasp the Bible in its entirety, but the modern approach was an endeavor to restore the whole Bible in intelligible and defensible form to the people of to-day.

The second lecture dealt with "The Old Book in a New World." He discussed the backgrounds of the

Bible authors at length, and included in this not only the historical setting but the mental habits and social customs. He said that we know these with certainty by reason of discoveries in modern times and a greater ability to read the languages of those who wrote these documents. We live in a different world and think differently than they did. Astrology and magic have little influence with us, but rather real knowledge and careful thinking. We must in the study of the Bible distinguish between man's abiding experiences and the temporary expression of them. Man's fundamental life was the same then as now. In this respect the Bible is timeless. Jesus is distinctively modern. The new attitude toward the Bible is not an anomaly. There is a new music and a new art. These do not destroy the real accomplishments of the past. It is rather using our fullest resources to the best of our ability.

The third lecture was on "The Ancient Solution." He said that all holy books have had the same problems to settle, and named the Koran and the Indian scriptures. Allegory has been the resort which has been chosen in the past to solve the problems presented. This solution of the problem leads nowhere or else to greater difficulties. At best it is guessing, and that settles nothing for serious people.

The fourth lecture was concerned with "Abiding Experiences in Changing Categories." Out of these experiences come certain convictions. (1) I believe in the resurrection of the dead but not of the flesh. (2) The future state was a barren, empty one for the early Hebrew, Sheol. Zoroastrianism came in with the notion of a final judgment day. The early conception was temporal and fleshly. Paul and Origen combat this. He said there were two parties at present, one which holds to the framework of the Bible as final and the other recognizing the abiding experiences of man which go on under differing conditions. (3) I believe in the victory of Christ and the triumph of righteousness on the earth, but not in the second coming. (4) Belief in demons was common and also angelology. I believe in the good influences but not in demons or angelology.

The fifth lecture was on "Miracle and Law." He affirmed that miracle must stand on a historical basis. Some miracles as reported in the Bible he did not believe, some puzzled him, and others were convincing and he believed them as genuine occurrences. He said that God was able to work through the established world order and accomplish what was necessary without abrogating any part of that order.

I did not hear the lectures on Jesus the Messiah and Jesus the Son of God, but he is reported to have said that any estimate of Jesus must recognize first his essential humanity, and no doctrine of his divinity can be acceptable which impairs his humanity.

Nansen and the Impossible

THERE is a very interesting man named Nansen. From childhood, for many of us, he has been a name associated with Polar exploration. He ought to be more than a name especially to the readers of this journal, for he exemplifies the ideals of high adventure, of brotherhood and of service for which we stand.

Nansen is a Norwegian, sixty-two years old. At the age of twenty-eight he crossed Greenland on skis with five companions, a thing men declared to be impossible. It took heroism and careful planning, it cost terrible hardship, risk of life, but it was not impossible.

He had observed that driftwood from northern Siberia was cast on the west coast of Greenland. Therefore he argued that a ship, built to resist the ice, starting from Siberia might be carried by this current comparatively near the North Pole. Man again said it was impossible. General Greely called it "Nansen's illogical scheme of self-extermination."

At a dinner of scientists in London, many speeches were made declaring Nansen's life too valuable to be thrown away. Nansen persisted, however, and won out. Three years the Fram was drifting, but part of that time Nansen with a single companion was out on the ice.

The story of his "Farthest North" captured the imagination of the world.

Instead of remaining, however, what Francis Hackett has called "a footnote to his own youth after the fashion of explorers," and "instead of living on his endowment of fame, on the usual condition that he remain a figurehead," he has become a positive force in the most serious European situation within memory.

He has tackled relief jobs so stupendous that many strong people called them impossible. Without adequate money, and practically no transport in sight, he has rescued nearly half a million prisoners in the interior of Siberia, most of whom would have died.

While other people were bemoaning the fate of Russian refugees around the Black Sea and Constantinople, Nansen, as Commissioner of the League of Nations, raised the money and succored them.

With Hoover, and the Quakers, Nansen battled with famine inside of Russia and with indifference to it outside.

Then came the million and more refugees from Thrace and Anatolia suddenly thrown upon Greece.

If we had, as the *New York Times* recently said, an immigration in a single year amounting to 28 per cent of our population, if five-sixths of them were destitute, we would think ourselves overtaxed. And if instead of being rich we were small and exhausted by war and revolution, we should be overwhelmed as Greece is to-day.

Nansen is the hope of those refugees. The Near East is caring for a few thousand of the children. The Red Cross spent millions for months bearing the main load. A League of Nations Committee is trying to settle them on the land or in industry. Nansen has been and is busy with governments and individuals raising the money to feed them until they can be made self-supporting.

Just now there is another impossible task on his mind—the saving of Germany. He does not blame

France. He admits that Germany, both by her actions during the war and since the war, brought the disintegration on herself. But that does not prevent his seeing the horrible suffering involved in the ruin of a nation and the menace it presents to the rest of the world. He doesn't act helpless even in the presence of the tangle in Europe. "One must do what needs to be done," he says.

What Laymen or Comrades Can Do*

THE committee appointed "to study the question of plans of work for local chapters of the Universalist Comrades" and "to present recommendations to the Comrades' biennial meeting to be held in Providence, Saturday, Oct. 27, 1923," begs to submit the following report.

Our subject covers only the work of laymen in the local parishes, thus excluding the services they may render to the Church at large in its broader and more general activities. The first question which arises is: What shall be the place of the modern church in the community? Heretofore the church has been exclusively a sanctuary for worship. With the advent of the Social Gospel it has broadened out its field of operation. The institutional church, though roundly denounced in some quarters, is no doubt here to stay.

In our modern concept of the church it includes not only the formulas of worship, it takes in also social diversions and educational activities along religious lines. The church thus becomes in these respects the center of community life. If it performs its functions well it may not only strengthen itself materially, but become a source of great help and benefit to its constituency.

With this view of what the modern church is or may become it is easier to plan a program for laymen. The minister will necessarily remain as heretofore the guiding and controlling spirit of the church. But under the economic principle of the division of labor the different departments of church work should be assigned to those best fitted to carry them on successfully.

Very generally the men have done but little except furnish financial support. Their personal activity has been slight. There has seemed but little they could do. A great reservoir of power has thus been neglected. The use of this power if practicable would have two results. First there would be much useful work done both in the church and in the community. And second, the men themselves would thus be aroused and stimulated and their spiritual interest in the church be greatly increased. Both of these are very desirable things to bring about.

It is a well known psychological fact that men must be active to be interested. Teachers in school long ago learned that to retain the interest of pupils they must keep them busy.

Men are in many respects but children of a larger growth. They have to an astonishing degree a naive, childlike pleasure in physical activity. They do not like to be bothered with abstruse philosophical speculations. They delight in doing something simple and practical. They like to see the results of their work. They would rather build than argue; rather construct a box than a theorem. The concrete appeals to them. They can see a new furnace, an organ, or parish house, more readily than a beautiful demonstration of logic, or the most perfect piece of rhetoric.

Building upon these well-established principles, what outlet can be found for this concrete, building, doing faculty? It is here it seems to us that laymen may be made most useful and constant factors in the life of the church if a proper program be placed before them.

Be a Nehemiah. Build up the walls of Jerusalem.

"Come and let us build up the wall of Jerusalem, that we be no more a reproach."

Men, read Nehemiah, the 16th book in the Old Testament. Nehemiah was weary of the scorn and ridicule heaped upon the ruins of his native city. Jerusalem, once the pride of Jews and the wonder of Gentiles, was laid low, and had become an object of shame even among many of the Jews themselves. Nehemiah was ashamed of the ruins but proud of the ideals for which Jerusalem stood. He saw that those ideals must have the physical equipment through which they could function.

Nehemiah was a go-getter. He had a neighbor named Ezra who was forever talking about "the inevitable religion of to-morrow," "a Church for world service" and the kingdom of a new Jerusalem sometime. While Ezra talked of to-morrow, Nehemiah was gathering the rocks to build for the religions of to-day.

Come on, men, be a Nehemiah. Let the Ezras preach about the religion of to-morrow, but let us each in his own place build up the Church through which may function the religion of to-day. Here are some of the rocks that may well go into the foundation. Dig deep. Build strong. Select such as are needed to make secure that part of the wall nearest you where you stand.

1. Take charge of the finances of your church. Study the parish needs and the financial ability of the members. Establish a budget accordingly and install the envelope system.

2. Take charge of the physical plant of the church. Some of our buildings are falling to pieces for want of a patch on the roof, the application of a can of paint or a little mortar.

3. Provide a parish house for social activities. See that the activities are presided over by a parish assistant, by committees of older people or by the young people. Social games, card games, bowling, dancing and other recreations may properly be included. Create a healthful atmosphere for the young people in a well-equipped parish house and under

*Report of the Committee on Chapter Activities at the Third Biennial Session of the Order of Universalist Comrades, Providence, R. I., Oct. 27, 1923. Signed by Clinton Scott, Roger S. Galer and Wm. R. Thompson. To be printed immediately in pamphlet form for free distribution. Apply to the Universalist Publishing House, 176 Newbury St., Boston, Mass.

proper supervision, and you will have to worry less about the younger generation going to the devil.

4. Provide for the educational activities of the church—Sunday school with proper equipment of apparatus and teachers, and week day religious education when this is undertaken or forced on the parish by peculiar circumstances. These should be in charge of an expert in religious education, but there are many ways in which the Comrades may help.

5. Undertake special forms of community service, such as religious surveys, surveys as to poverty or vicious conditions in the community. Social committees may do much where no civic agencies are at work. Go to it and blaze the way for some real community service.

6. Organize the charitable work of the church, co-operating with organized municipal charities where such exist, to prevent overlapping and to insure scientific management. The church owes something to the poor of the neighborhood besides the promise of decent living conditions in the kingdom of heaven.

7. Divide the community into districts, each to be presided over by a committee to make personal calls to present the claims of the church to those uninterested and who dwell apart from the work of the church. The church needs salesmanship and the kind of preaching that can be done in terms of shoe leather and gasoline. Make some calls for your church.

8. Have an organization ready to co-operate with other churches or civic bodies for special public occasions when the united religious voice of the community needs to be invoked, such as for temperance, civic righteousness, law enforcement, agitation to prevent war, clean social conditions, and getting citizens out to the polls.

9. Have a committee or committees to speak in behalf of the church on great special occasions when a prominent public official comes to town, a revivalist begins a campaign, or a wave of public agitation strikes the community. These can act of course only after they have ascertained the trend of church opinion by conference and discussions.

10. Bring the Comrades together once in a while to discuss matters concerning the welfare of the local church, and the needs that it should serve.

11. Conduct a public forum for the discussion of civic, economic, social and international questions, to ascertain facts and to determine what the church may do to help establish peace and good will among men.

12. Once or twice a year have the Comrades conduct an entire church service, music, prayers, lay sermons, and with such special features as they think will be interesting and helpful to the work of the church.

13. Have a men's class every Sunday under competent lay or clerical leadership to discuss the Bible, and the practical religion of every day life.

14. Give a supper at regular stated intervals followed by educational or entertainment features.

15. Buy a stereopticon or motion picture machine to add zest, fascination and instruction to church services, especially on Sunday evenigs.

16. Choose special worthy and needed objects in the community to foster and encourage. In some places the men might take over a Boy Scout movement, in another place a Girls' Club, in still another a Chautauqua, lecture course or special form of entertainment. Imitate the Rotary Clubs to some extent in this kind of work.

17. Take a personal interest in the Y. P. C. U. Young people like to feel that they are a part of the church to-day as well as the church of to-morrow. Give them a hand.

18. Have the laymen make the accessories and apparatus—tables, benches, kitchen cabinets—repair the fences and mow the lawn. A little physical exercise around your church may prevent the hardening of your arteries and prolong your life.

19. Have a committee of big healthy men to greet strangers at the door of the church to make them feel the brotherhood of what we preach.

20. Never allow your church services to be suspended while tho minister takes his vacation. The doors should be open and the pulpit supplied fifty-two Sundays in the year.

21. Work up church membership within your Comrades organization. "Every Comrade a church member and every man in the church a Comrade" is a good slogan.

22. Visit the shut-ins, and on special days bring them to church in your automobile.

23. Conduct Americanization classes for all aliens in your community.

24. At least one Comrade should be on the minister's cabinet consisting of representatives of all the organizations in the parish.

25. Treat your minister as if he were a man. Don't coddle him. Don't apologize for his failures, or to him if you don't come to church, but stand by him and boost him. See to it that he receives a living wage and that he earns it. If he is not worthy of your whole-hearted support, fire him and find one who is.

26. Wake the church up to the value of advertising. You know it pays in your business. It also pays with the church, which is in the biggest business in the world.

27. Have interested laymen prepare a fund to defray the expenses of ministers and special institutes arranged for their benefit.

These are only some of the stones that should go into the structure. Take what you need, but seize hold of some one or more of them and begin.

Be a Nehemiah. "Come and let us build, that we be no more a reproach."

Not all of the above of course can be used in any one church. Rather they constitute a list from which laymen may choose what best suits their tastes and their specific church needs. A wise body of Comrades will study their problem. As successful business men it can be made to appeal to them that no business, that of the church included, can be made a success unless thought and study are bestowed on it. Point out to them also the great dividends that flow from this sort of work.

Avoid revivalistic methods in inaugurating plans for lay work. Many a worthy church enterprise has been wrecked because it began with a great flare of

trumpets and promises of dazzling and instant success. When the results are not at once visible, interest wanes and the men feel they have been deceived. Moreover, a high pitch of enthusiasm can not be long maintained. Better convince them it is a business enterprise in which they are engaged, requiring careful study and a long pull to achieve results. Remember they are working in the elusive materials of human nature, where the outcome can not be predicted with scientific accuracy. The same means will not always produce the same results. And sometimes results are not visible at all and we must content ourselves with sowing the good seed, trusting a golden harvest our straining eyes will never see.

Lastly, should not the national body of Comrades appoint a small, select committee to consult with local chapters, prescribe for their local needs, advise as to the methods, and furnish them with outlines of work? Plans in places where experiments have been tried out may be studied, and detailed outlines of various approved methods made so that these may be available at call for parishes needing assistance.

Our Prayers Together

Saturday, May 31

Thou shalt love the Lord thy God with all thy heart. Thou shalt love thy neighbor as thyself. Matt. 22 : 37-39.

In the simple words of these commandments Jesus gave the foundation of his gospel. To be a Christian we too must start here and build on this foundation.

Heavenly Father, in whose love we find our life, we pray Thee to enlarge our capacity for true living by teaching us to love Thee as we should, and to look upon all Thy children with Thy affection. *Amen.*

Fellowship Committee of Federal Council.

Sunday, June 1

Lord, behold our family here assembled. We thank Thee for the place in which we dwell, for the love that unites us, for the peace accorded us this day, for the hope with which we expect the morrow; for the health, the work, the food, and the bright skies that make our lives delightful; for our friends in all parts of the earth. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Offenders, give us the grace to accept and forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage and faith and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our innocent endeavors. If it may not, give us strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath and in all changes of fortune, down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire, we beseech of Thee this help and mercy for Christ's sake. *Amen.*

Robert Louis Stevenson.

Monday, June 2

All great souls have loved nature and seen in her an interpretation of the power and goodness of God. To understand nature, to rightly stand in awe of her wonders, and to enter into her moods with appreciation is closely akin to religious worship. Yet it is important to keep in mind that it is by faith, not by sight, that we find God in nature, just as we find Him in our daily experiences not by the seeing of the eye but by the faith of the heart.

The heavens declare the glory of God, and the firmament showeth his handiwork; day unto day uttereth speech, and night unto night showeth knowledge. Psalm 19 : 1.

Fast as the evening shades prevail,
The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth.

Joseph Addison.

Lord, Thy glory fills the heavens, and the earth is full of Thy praise. Thou art the Creator of all things, and Thy tender mercies are over all Thy works. Help us to join our worship to that of all Thy creatures, for we would not be thankless when all nature is praising Thee. And may our gratitude for Thy mercies bring us so near to Thee that we may grow like Thee in goodness and in love. We pray in Jesus' name. *Amen.*

From the Daily Altar.

Tuesday, June 3

What reserves of life and power there are in God that we have not yet drawn upon! The wideness of Jesus' ministry in teaching, preaching and healing reveals by contrast how narrowly we, his followers, practise the revelation of God which he made. Without adopting the theories of those who make physical healing central in their religion, it is our Christian privilege to draw upon God in our illness and sufferings, to give Him a chance through our prayers to cooperate with science and medical skill, and with all human aids, in the healing of our bodies.

But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed and go unto thy house. Mark 2 : 10, 11.

He took the suffering human race,
He read each wound, each weakness clear,
He struck his hand upon the place,
And said, Thou ailest here, and here.

Matthew Arnold.

O Thou great Friend to all the sons of men, we claim Thy healing and helping power. In us there is no health, nor strength, nor wisdom; in Thee there is power for our uplifting and great gentleness to bear with our ill-desert. We trust ourselves to Thee, nor shall we ever trust in vain. Thou who forgivest all our iniquities, and healest all our diseases, forgive and heal us now, for our Saviour's sake. *Amen.*

From the Daily Altar.

Wednesday, June 4

Your Father knoweth what things we have need of, before ye ask him. After this manner therefore pray ye: Our Father who art in heaven. Matt. 6 : 8-9.

To become acquainted with any one it is necessary that there be an interchange of thought and feeling. So in prayer to God there comes into a man's life consciousness of the reality of God as a living person. When we speak to Him as "our Father" He gives us assurance that we are His children, that He is with us as we seek to live our daily lives of toil and disappointment and achievement.

Our Father, we pray that Thou wilt plant in our hearts a deeper longing for Thee. Let us feel how vast are the possibilities of fellowship with Thy spirit. Give unto us the assurance of Thy presence, O God. *Amen.*

Fellowship Committee of Federal Council.

Thursday, June 5

O Thou who hast helped and sustained our nation in all its times of need, we remember before Thee what our fathers did and seek Thy help that we may be worthy of the great inheritance. Make us builders and not destroyers, lovers of justice, mercy and truth, obedient to Thy commandments and to the laws which we have made. Make wars to cease and neighborly love to grow among the peoples. And in Thy mercy bring Thy Kingdom in. In the name of Christ. *Amen.*

Isaac Ogden Rankin.

Friday, June 6

But I say unto you, Love your enemies and pray for them that persecute you; that ye may be sons of your Father who is in heaven. Matt. 5 : 44, 45.

All prayer that is vital must come from a mind which is striving to be like God's mind. We think of God not as existing for Himself but for His children, and it is as children of our Father God that we approach Him. This we can not do until we seek to have an attitude like God's towards His other children.

Most gracious Father, who hast made of one blood all nations of men, may we never harden our hearts against any, but grant us a universal charity towards all men. May the mind which was in Jesus Christ be in each one that we may have true affection for all Thy children. *Amen.*

Fellowship Committee of Federal Council.

The Methodist Declaration on War and Peace

MILLIONS of our fellow men have died heroically in "a war to end war." What they undertook we must finish by methods of peace. War is not inevitable. It is the supreme enemy of mankind. Its futility is beyond question. Its continuance is the suicide of civilization. We are determined to outlaw the whole war system.

The patriotism of the Methodist Episcopal Church has never been challenged. Neither our motives nor our loyalty must be impugned when we insist on the fulfilment of the pledges made to the dead and assert our Christian ideals for the living. Governments which ignore the Christian conscience of men in time of peace, can not justly claim the lives of men in time of war.

Secret diplomacy and political partisanship must not draw men into the dilemma of deciding between support of country and loyalty to Christ.

The world is now open to a crusade for peace. War-weary nations everywhere are eagerly waiting. America must lead the way. Our Nation and our Church can do now what we may never be able to do again.

We set ourselves to create the will to peace. We recommend that a prayer for peace be prepared and used at every communion service. Through its educational program our Church must mold the present youth of all races into a peace-loving generation. We shall launch an aggressive campaign to teach the nature, causes and consequence of war. The glorification of war must end.

We set ourselves to create the conditions for peace. Selfish nationalism, economic imperialism and militarism must cease. The establishment of the principle that conscription of wealth and labor must be the counterpart of any future conscription of human life will be a powerful deterrent against war.

As great odium must be put upon the war profiteer as was ever put upon the slacker. The protection of special privileges secured by investors in foreign lands has too often imperiled the peace of nations. This source of danger must be prevented. The rights of the smallest nation must be held as sacred as those of the strongest.

We hold the cause of peace dearer than party allegiance, and we shall tolerate no dilatory or evasive attitudes on the part of those who represent us. We set ourselves to create organization for peace. Grateful to our Government for its leadership in the movement toward reduction of armaments and the promotion of tribunals for international arbitration, we insist upon a more decided and aggressive policy in these directions.

We urge our President to summon another conference of the nations for the more drastic reduction of armaments. We demand the immediate entrance of the United States into the Permanent Court of International Justice. The participation of the United States in a League of Nations will receive our active support. We shall elect men to public office pledged to secure these ends. The ballot and other direct processes of democracy must now be employed in securing a warless world.

World Christianity is enlisting in the campaign for peace. We seek alliance with all the forces which make for the principles here advocated. We, therefore, propose that our Church now assume its responsibility by appointing at this General Conference a commission of twenty-five members, composed of five bishops, ten ministers and ten laymen, authorized and instructed to call a conference of the

religious forces of the world to consider the best plans and methods for making the impact of united Christendom against the evils we deplore.

The principles of brotherhood are plainly challenged. The progress of the Kingdom of Jesus Christ is clearly at stake. The issues are so momentous, the opportunity for leadership is so great, that we here and now call upon all people to avoid divisive and fruitless discussions and unite their energies in this great crusade for a war-free world. To this sublime end we dedicate ourselves, and for its accomplishment we invoke the blessing of Almighty God.

The Wisdom of the Workers

Combining Church and Sunday School

Charles E. Petty

I HAVE been urged to write out a statement of our way of getting results with the youth of the church. This we have been doing for two years and can not think of any way comparable to it as a means of getting results.

We use a combination service, lasting an hour and three quarters. Our main purpose is to educate the children in devotion, a difficult task to accomplish in the ordinary Sunday school. So we have done away with a separate opening for the sessions of the Sunday school and bring the children in the church for the regular worship at 10.30 a. m.

The order of service is as follows: 1. Organ prelude. 2. Opening sentences from the order of the Hymnal. 3. Call to worship. 4. Lord's Prayer. 5. Gloria Patri. 6. Repeating of Creed. 7. Responsive Psalm. 8. Hymn. 9. Scripture reading. 10. Responses. 11. Prayer. 11. Special response by the choir. 13. Announcement and offering with offertory by choir. 14. Junior sermon. 15. Hymn. 16. Sermon for seniors. 16. Closing hymn. 18. Benediction. 19. Study period of thirty minutes for adults.

The Scripture reading is always brief and such a lesson as the children can appreciate. In beginning the reading some remark is made to the children about what they may look for and remember in the lesson. Strict order is maintained while the reading is going on. The prayer is dignified, on a level with the children's understanding, and not over three minutes long.

The junior sermon is about seven minutes long or less. To awaken interest in the theme some one is asked to tell what subject the pastor has advertised. A very brief and clear definition of the subject is given. Then a story to carry out the idea of the exposition closes the instruction. The pastor leaves the pulpit and comes down to the children and speaks directly to them as they sit in the front pews. A hymn is sung and as the third stanza is reached the children file out and go to the vestry for their study and work. They are ready to go home with their parents at the close of services of the morning.

A sample sermon for juniors is on "Poetic Justice." A bit of poetry from the children's store of knowledge is recited, just four lines of it. The jingle and measured cadence, the music of the words, is made clear. Then a definition of justice is given as briefly as can be and the following stories are told to clinch the meaning of justice: A mother and child were traveling through Broome County one fine summer day and the car was hot and most of the travelers were tired and easily disturbed. The windows of the car were open and a wasp came in to ride with the small boy. Now this boy was only three years old and had always had everything he wanted. In short, he was spoiled and cried out and slapped the nursemaid if he could not have his way. The mother was trying to get a nap in her seat just behind the one in which her hopeful and the maid were riding. The boy was first interested in what this new creature was, and the maid told him all she knew, and remarked that he must not touch it or he would get stung. That was the very thing he must do. He must have the wasp. Why not? He always got what he wanted if he cried enough. But the nurse held his hands and said, "No, no, you must not have it." Just then the mother roused up enough to say, "Mary, why in the world don't you let him have it?" Now Mary was tired too. She felt that she did not care if the mother did not. So she let this three year old boy take the wasp in his hand, and he got what? "Stung," says Donald. Yes, he got what was coming to him. Everybody in the car felt that he needed it. That was rough justice. That was hardly poetic, though it may have some justice about it.

To really understand poetic justice we can take a look at this story, which is found in an old French version of "The Three Wise Men." It was about the time the Christ Child was born and the three men were on their way to make gifts to the new-born king. They had traveled for days and were very tired. The big packs they had were getting heavier and heavier to carry. Just as the stars were beginning to come out in the sky they came to the hut of a poor woodcutter. In this hut there was not much to eat and but one bed, for the father and mother and three children to use. The wise men asked if they could have supper and stay all night. The poor woodcutter said, "To be sure you may, I will give you a share of what we have." The wise men ate their supper and then, being tired, soon went to bed. As there was but one bed they had to sleep three in one bed, but they slept very soundly and rose early in the morning to start on their way. As they left, one of the wise men drew out a beautiful flute from his pack and gave it to the poor man and told him when he was tired to play on it and make any wish he desired to have come true and everything would go well with him. That night as they gathered around the little brazier with its coals of fire the father got out the flute and all the children and the mother stood around asking the father to play and to wish this and that. The father at first thought that was all humbug and would not make any wish. But just to see what would happen, if anything, he wished for a palace as he blew.

And sure enough the flute had magic in it. There arose before their eyes a big palace such as they had never seen; and in it there were placed all the furnishings they wished to have. There were stools and beds or mats, and much fruit to eat and cheese and goat's milk to drink, beside roast lamb and the like. They had everything they wanted and thought they were secure in their fine home. And perhaps they would have been secure had they kept their generous hearts. But some way they forgot the poor and weary travelers as they came along and would not keep them over night.

And so just one year later these same three wise men came on a journey that way and they said to themselves, "Does our friend the woodcutter prosper? We will find his home and see." And they inquired of the people where the woodcutter lived. "Oh, the man who has the magic flute, you mean?" "Yes, we would learn about the man who has a magic flute." "Well, he lives in yonder palace and is getting to be so selfish that no one loves him any more." "Aha," said the wise men, "we will see if that is so." Then they put on some old clothes to make themselves look like beggars and went to the palace gate and asked to stay over night and to get some warm roast for supper. But the man came out and called his dogs and set them upon the three poor travelers. The former woodcutter did not know the three wise men in their disguise.

When the man came into the palace again every one asked, "Who are those three travelers any way?" "Oh, travelers, just some beggars." Now there were many callers present having a jolly time and as they went home they wanted to see the flute and hear the music that had magic in it. The host brought out the flute and began to play his best, and the better he played the faster things began to change all about them. The fine clothes turned to common cloaks, their dishes turned into just clay pots, their palace shrank into a hut again and they were now back where they were before they got the flute. The three wise men took back the power that the flute had to create and to keep fine things because the woodcutter forgot the cry of the poor. "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." Poetic justice will find us out sooner or later.

The older members have come to appreciate the stories and feel that they would not care to give them up, and that is the reason they are continued. The children are much more regular also in attendance. This order is always made as dignified and serious as good instruction requires. It demands the very best skill in the reading of the Scriptures. It may be modified as one likes and the same results will follow. If the Sunday school period follows the morning service and it seems unwise to have the children at the church service at 10.30, this junior sermon feature can be placed after the regular sermon to adults. While the hymn is being sung at the close of the sermon the children may be ushered in and seated by those who are charged to get them in order and direct their instruction. Then the junior sermon is given and another hymn is sung, the benediction is pronounced and such other matters as must be attended to for all the school come up before the children separate for their classes.

This has two limitations. There is no chance to make the children feel that they are as much a part of the big business of the church as anybody else. They are the church of to-morrow and the education of the church is as legitimate a function of the morning service as its inspiration can possibly be. To have the children present at 10.30 will allow the best pedagogy for all. The minor limitation is that it is impossible to have as smooth a program with the children coming into a service after it is nearly done.

Then there is one difficulty with the first order. It takes the teachers away from the sermon, but I have found no difficulty in that since the junior service is not devoid of help for seniors and the secondary services of the week are planned to make up for what we can not get into our morning order. This we all like and would not give up at the present.

I have also tried a combined service when the school meets before the regular church service. The school comes to church and the same order prevails through the junior sermon. While the hymn is being sung after the junior sermon the school is allowed to go its way. This one can see is not good for the children. The combination service is the best for those congregations that come from remote sections of large cities or widely scattered homes anywhere. I still think this combined service has value for those congregations that are willing to spend more time at church. One dignified, worshipful period of thirty minutes is better than two periods of the same length even, if they are inferior in educational content.

Echoes from the Workers' Conference at Tokyo

FOLLOWING are some sentences of particular interest, culled from the addresses and discussions of the Japan Mission Conference at Tokyo, Jan. 18-20, 1924.

Mr. Kawabata: "This present situation is the best chance for us to teach the duties of members to the church." "The people of the Central Church wish to raise their share toward the new church. They have set the goal at 10 per cent of what is raised in America and over four thousand yen is already pledged."

Mr. Nagano: "It is not the fine house, but the man who lives in the house, that makes it of value." "Doing rather than preaching is my motto, and I am always ready to take up any good work which I can do to build the kingdom of Heaven on earth." "Any social work that we undertake must not be a means of making church members, but it ought to have its own object, and we must try to finish it up perfectly. For instance, if we teach English, we ought to teach it faithfully, not especially trying to preach Christianity through the teaching. In that way, we can gradually and naturally give Christian influence over them." "Christian workers must have the sense of

equality very strongly in their minds, and realize it in their social works." "We have several kinds of meetings nearly all nights of the week in our tea house, and we are trying to make each of them a means of building up the kingdom by leading them with Christian warm hearts."

Miss Koyama: "Our new social building will offer such a wonderful opportunity to draw people to our faith, if it is used rightly." "The children will have their study room, and rooms where they can amuse themselves with games and playthings and sometimes with good talks by workers, or with little programs planned by themselves. At least three workers will have to be present." "For the mothers and girls a sewing class will be opened." "The building will be opened some evenings for little neighborhood entertainments or talks on religion or current events."

Mr. Terasawa: "Serious men are jokers. Young people are serious." "To play with is the best way to reach young people. But this is only the former (first) way. They have more fundamental and spiritual desires as well." "How to live, is the problem young people must face. And it divides into these three most serious questions, marriage, economic problems, and religion. The minister must be prepared to answer all these questions." "There are many young women in the Shizuoka church, and it is hard for me to go to their homes to call. We need a woman worker, of the "Bible Woman" type, to help in this work."

Mr. Ito: "Though there is no room to doubt about a wonderful progress of the material civilization in the modern age I don't know whether it is progressed or retrogressed in its moral and spiritual side. What is the destiny of this nation if it goes on in this way? It is a clear fact that no nation can exist long without seeking God's kingdom and His righteousness. As Christians we can not overlook this matter with indifference. The present situation in Japan is ripening more and more for the reformers of righteousness, like the old Hebrew prophets. Where shall we find another Isaiah in Japan? We can not expect him among grown-up people. We can find only among those young people whose purity of character has not been spoiled by any bad influence of their environment." "Many young people are not conscious how they are influenced by bad associations while they live in a city where all kinds of evil are existing. Many good students become impudent or sophisticated gradually while they live their own way as they please in the midst of evils. Therefore it is a wise way for them to live in a good dormitory where they are well supervised." "I have no other ideal but to produce from the Perin-Cate House several great reformers like the old prophet Isaiah. This is too big ambition for me. But without this vision I can't exist on the earth. May the Lord grant this vision to be realized some in future."

Mrs. Rowe: "We are particularly fortunate in our ministers' wives. Mrs. Ito and Mrs. Nagano have long helped in their husbands' work, and now Mrs. Terasawa and Mrs. Kawabata are added to our workers, and doing good work."

Dr. Ayres: "Four things my five years here have taught me. That our Church has not reached the higher classes of Japanese. Why? That in Japan we have to move slowly. That English is the key to our work. And that the Church at home is more and more responsive to the needs of our Mission."

Mrs. Ayres: "We must not have preconceived opinions in judging our mission work." "Christian thought has progressed much farther than the confines of the Christian Church. Perhaps through the influence of Christian schools. We need more Christian schools—with the emphasis on the Christian." "We need patience. Not the patience which becomes apathy, but an aggressive patience, which realizes that we are co-workers with God."

* * *

A GREAT ADVENTURE IN JAPAN

NOTHING in the following article is new to well read Universalists, but it is a clear compact restatement by an Episcopal Bishop of the Christian opportunity and duty in Japan.

Especially is his utterance about the thousands who go to Japan for education significant in view of our project to build there a Perin-Cate Home where some of these young men may have a chance to understand the Christian philosophy and share in the practical benefit of Christian good will.

We are indebted to the *Churchman*, New York, for the following, which is by the Rt. Rev. Charles S. Reifsnider:

Japan, and more particularly Tokyo, is the strategic center of the Orient for all activities, commercial, educational, diplomatic, religious.

Thousands of young men and women from all over the Orient come to Tokyo every year for contacts with western civilization in all these various activities. They go to Tokyo rather than to the western world for reasons of economy and because of Japan's progress in western civilization and acknowledged leadership in the Orient.

The one country above all others that Japan looks to for guidance and inspiration in spite of our anti-Japanese legislation is America. Our policies as to China and Russia cause her to reshape her own, our commercial ideals she is making her own, our educational system is her inspiration and religion is the reforming influence that is transforming her national life.

This is the great adventure in Japan to-day—to have a part in the transformation and remolding of the unquestioned leader of the Orient.

The facts are these. The new international position accorded Japan in world affairs as one of the five great nations of the world means that as an agricultural nation, which until recently she has been, she can not finance her new international position and responsibilities and must become an industrial nation.

Japanese education is strongly nationalistic. Her young men talk repeatedly of the need of an "international mind," but have only a faint conception of its meaning. Education is frankly non-religious and the resulting philosophy and attitude of mind are atheistic or at best agnostic, and there is a consequent lowering of public morals, evidenced in illicit sexual relations and extreme socialism. The fine optimistic loyalty of ancient Japan has, through illy-balanced curricula and over-emphasis on the secular, as contrasted with the ethical, side of education, degenerated into license both in thought and action.

The old religions of Japan, Buddhism with its fine philosophy of life, Shintoism with its ancestor and emperor worship, and Confucianism with its high ethical teachings, have little or no influence on the lives of the masses to-day. Christianity is the only religious force adequate to the moral and spiritual needs of present-day Japan. The old religions, trying to reform them-

selves, are incorporating, or engrafting, Christian ideals and teachings into or upon the systems for which they stand. We have the anomaly of Buddhist young men's and young women's associations, Buddhist Sunday schools and woman's auxiliaries. There is a reformed sect of Buddhism which is nine-tenths Christian in character and teaching.

The Japanese Government recently requested the Christian forces in Japan to lead a crusade in co-operation with Buddhism and Shintoism against unlicensed national thought in an endeavor to raise the popular morale lowered by the earthquake. Christianity has been cleared in popular estimation from the stigma of being a religion opposed to the Japanese national spirit, and Christ has been accepted by the multitudes as being one of the world's great moral heroes—a great step toward the personal appropriation of Christianity.

The Government schools have thrown open their doors to Christians. Universities have incorporated courses on Christianity and Christian ethics in their curricula and have consented to the establishment of Christian hostels on or near their campuses for the ethical and religious culture of their students. Middle school principals in various sections of the country have sanctioned the opening of Bible classes for their students. Even more significant, primary schools in Tokyo at the request of the mayor have been opened for an hour's Christian teaching once a week.

The opportunity has come. The barriers are down. If we will but do our part, Christ will come into his own.

* * *

LEADER JAPANESE EDUCATION FUND

IN the last six weeks we have received several letters enclosing donations toward the *Leader* Japanese Education Fund. We have previously acknowledged contributions to the amuont of $265, and these new additions bring the total up to $365.

Editor of the Leader:

Please find inclosed a check for $5. This is for the Japanese Education Fund, for Mitsuo Ito.

Kindly record this as being from the Bridgeport Sunday School.

Yours respectfully,

Winston Kelly, Treasurer.

Bridgeport, Conn.

Dear Dr. van Schaick:

While you were in Japan on your trip around the world you mentioned in one of your letters in the *Leader* the fact that the son of one of the native missionaries was very desirous of attending school, but his father could not afford it. You also stated that $30 a year was the tuition fee.

Our local Mission Circle met soon after the article appeared and the members were unanimous that we would be responsible for the scholarship. We collected our pledges—slowly to be sure—and now we find that an educational fund for Japan has been started, and we express the hope that enough will come in from friends throughout the country not only to give this boy the education he desires, but others who may be filled with a like longing.

I gladly give this check for $30, and feel sure that the Washington Mission Circle will endeavor to send a like sum each year.

Cordially,

Theresa A. Williams.

Washington, D. C.

Dear Dr. van Schaick:

I am glad to have been able to procure a contribution of $50 for the Japanese Education Fund to be used primarily for Mitsuo Ito. It seems to me both kind and wise for us to help educate this people. I hope that others will be pleased to participate in this beautiful personal ministry, and that a considerable number of our younger people will watch through the years the career of so promising a youth. After all, it is not machinery or organization so much as the vital influence of individual contacts that must be depended upon to promote the extension of Liberal Christianity and the growth of the true Kingdom of God.

Most sincerely yours,

Willard C. Selleck.

Riverside, Cal.

Editor of the Leader:

As treasurer of the Woman's Organization of the First Universalist Church of Oakland I am enclosing a check for $15 to be used for the Japan student fund.

Trusting this will help a little and wishing we could do more for the cause, I am,

Yours respectfully,

Alzina M. Milligan, Treasurer.

* * *

COMMISSION ON PUBLICATIONS

AT a meeting of the Commission on Publications of the Universalist General Convention May 20 it was decided not to republish "Bible Proofs" and "Bible Threatenings," because Biblical scholarship has made so many advances since the date of these books that they are practically obsolete. Secretary Etz was requested to make a careful study of both volumes and to write a new book in the light of the new appreciation of the Bible.

Dr. Frank Oliver Hall reported that "Handicapped, the life story of Frederick A. Bisbee," by Dorothy Hall, with the collaboration of Frank Oliver Hall, was practically ready for the press. It was decided to ask the Publishing House to announce it immediately and to get it ready for September 1, fixing the price at $2.00.

Report was made that several young men who had been asked to prepare tracts to fill gaps in the present series find themselves unable to respond to the request of the Commission, but that one or two had accepted and the manuscripts submitted were referred to a sub-committee for examination.

It was voted unanimously that a series of five short tracts be prepared immediately upon:

1. The Universalist Church: Its History.
2. The Universalist Church: Its Polity.
3. The Universalist Church: Its Doctrine.
4. The Universalist Church: Its Organizations.
5. Applied Universalism.

It was voted also to ask the Publishing House to announce at once books in the process of preparation by Dr. Atwood, Dr. Perkins and Dr. Frank Adams.

It was voted unanimously to proceed as soon as possible with an adequate biography of the late John Coleman Adams.

J. V. S.

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A LETTER FROM MISS KENT

To the General Sunday School Association.

Dear Friends:

When I received the letter telling me that the General Sunday School Association had agreed to pay my salary for this year, you can not imagine how happy I was.

When I came to Japan, I felt that I was more or less a representative of the Sunday school because

my work is in the kindergarten and I feel that the kindergarten really belongs mostly to the Sunday school. Now I feel more than ever that I am a representative of the boys and girls of our Sunday schools. I feel more than ever that their interest in making the little Japanese boys and girls like themselves is becoming a part of their lives and hopes and dreams. I only hope and pray that I may be a faithful and true co-worker with them and that together we may give these children some of the advantages of proper training and environment.

I wonder if my little co-workers in America really know about our little kindergarten over here. Do they know that the greater part of our little children are very poor and of the laboring class? They give us so little tuition that it seems a mere nothing. They come to us in such numbers that, although we entered a group of some sixty children this morning, we had to turn away as many again. My great hope now is that some time soon we may have double sessions so that we may help more children. Do you know that we had planned to enter our new building for the first time to-day? It is true that it is not quite ready and that we must wait until Monday morning, but the building that we have hoped and prayed for so long is now a reality. It is a beautiful building. You may all be proud of the New Midori Kindergarten, or the "Dojin" (Universalist) House as it is called, together with the social settlement work department. I wish every one of our children might come in for a visit. This morning began the new term of the new year, as we begin in April instead of September.

Let me tell you again how happy I am that I am more than ever a partner, a fellow-worker, with my little and big friends in the business firm which was organized and which is carried on for the purpose of helping our Japanese neighbors and friends to know our God and our Christ and our faith. May He give me strength and understanding and wisdom to carry on my work so that the other members of my dear company will be glad that they belong to a corporation with me. May He guide and direct me in the paths of right from which I may help my little friends over here in wisdom and faith.

I feel my responsibility. May God help me. May you have success and prosperity and may you think of us and pray for us and work with us.

Most sincerely yours,

Bernice W. Kent.

Tokyo, Japan.

* * *

RELIEF FOR GERMAN CHILDREN

To the Editor of the Universalist Leader:

May I not call the attention of your readers to the bill for relief of German women and children now being held up in the Senate Committee on Foreign Relations, and ask them to work for it by sending letters and telegrams to President Coolidge urging its immediate passage.

This relief, which was originally intended to be a gift, has now been changed to a loan of $25,000,000—a loan on easy terms, to run for fifty years, no interest to be charged during the first ten years and after that 3 1-2 per cent. All supplies are to be purchased in the United States, thus establishing credit for Germany by means of which food-stuffs can be bought from American producers who want to sell, for the benefit of hungry women and children in their great extremity!

Private philanthropy is inadequate in this crisis. Between 4,000,000 and 5,000,000 children are facing starvation in Germany. Abundant testimony from General Allen's Committee, the American Friends' Service Committee, and other reliable sources shows the terrible undernourishment, verging on starvation for millions, and consequent increase of tuberculosis, rachitis and other diseases in Central Europe.

Our farmers, whose financial situation is a very unhappy one, are in favor of the bill and enough votes are ready to pass it through the Senate, if it can once be brought out of the Senate Committee on Foreign Relations.

President Coolidge can ensure the passage of the bill and will do so if enough people ask him. The title is the Howell bill S-3262, but in writing or telegraphing it may be called the loan bill for German relief.

Hoping that you will help, and that quickly, for humanity's sake, I am,

Very sincerely yours,

Mary Winsor.

Haverford, Pa.

* * *

HOPE FOR CIVILIZATION

To the Editor of the Universalist Leader:

Yesterday I attended the meeting of the Committee of Direction of the Commission on International Justice and Good Will of the Federal Council of the Churches of Christ in America. Some title!

This committee keeps close watch on all matters that affect international conditions and is constantly endeavoring to apply the spirit of Jesus to relations between nations and peoples.

The moving spirit is Dr. Sidney Gulick, who is internationalism incarnate.

Dr. Gulick presented the memorial to the United States Senate concerning American membership in the Permanent Court of International Justice. I was glad to note that the memorial contains the resolution which was adopted at our Providence Convention.

As our minds may be hazy now as to the wording of that resolution it may be well to repeat it here:

> *Whereas*, war is a denial of the basic principles of the Fatherhood of God and the brotherhood of man, and is the cause of terrific destruction in both material and spiritual values, and has reached such a stage of development that it threatens the existence of civilization.
>
> *Therefore, Be It Resolved* that this Convention places itself unequivocally on the side of every effort towards causing war to be recognized as a crime in international law and a violation of the Christian religion, and
>
> *Further, Be It Resolved* that this Convention urge every member of the Universalist Church to study the causes of war and to search for the means by which it may be eliminated, and still
>
> *Further Be It Resolved* that this Convention request the Senate of the United States to take steps looking to the entrance of this country into the World Court.

The committee has sent letters to 90,000 ministers urging them to support the World Court.

A letter was read from the Methodist Preachers' Meeting of Detroit stating that they had been asked to approve the measure to increase the number of chaplains in the army. Their response was that while they desire adequate religious oversight for the men in the army and navy yet inasmuch as they disapprove of any increase in military expenditure they could not consistently and conscientiously approve this measure.

In re Japanese exclusion it was voted to send a letter to each member of the House of Representatives asking him to support the proposal of President Coolidge to postpone the date at which that portion of the Immigration Bill shall become effective to March 1, 1926 (or at least 1925), in order to allow time for the drafting of a treaty between Japan and the United States which shall achieve the desired end. Such a treaty would supervene the bill.

If the House acquiesces then the same appeal will be sent to the members of the Senate. But if the proposal is rejected then President Coolidge will be urged to veto the bill in its present form.

Considerable discussion arose over a request that the Federal Council appoint a committee to investigate alleged slavery, or conditions of contract labor approximately slavery, in Portuguese East Africa. It was voted to appoint a committee to confer with existing missionary agencies which are dealing with this problem and which are sending two social investigators who will sail about June 15.

An interesting communication was read urging the Council to send a commission to study conditions in Nicaragua. It was voted to refer this to a committee already appointed which is investigating the charge that the United States is virtually carrying on a campaign of economic imperialism in Central and South America.

One can not have the privilege of "sitting in" at such a meeting without having his hopes for civilization revived. That men representing different denominations can meet to apply their Christianity to the solution of difficult human problems is most encouraging and gives us more confidence in the future of the Church as an agency of progress.

H. E. Benton.

* *

READ ARISTOTLE

To the Editor of the Universalist Leader:

The report of Professor Jacks' lectures has encouraged me to give this advice: Read Aristotle! Dr. Jacks, apparently, can refer to the ancient sage without danger to himself. But in our present state of mind it is practically impossible for an obscure student even to mention the name of Aristotle without being set down immediately as a pedant and a "mere bookworm." Yet I venture to say that until the human race is angelic enough to accept and practise the Golden Rule as the foundation of Political Economy, we shall either have to follow Aristotle or remain in a state of chaos. The wild economic speculations of our age, based on "human needs" and selfish desire, must be swept away once and forever; and human nature itself, in its manifold capacities and possibilities for service, must be recognized as the only enduring foundation of wealth and its distribution. This is Aristotle's vital message; and, unlike the Socialist muddle of our day, there is not even a trace of artificiality in it. It would be a splendid thing if the American people would begin to think as soberly on these things as Aristotle did, and then try to learn what the greatest intellect in history has to say on the subject.

Oluf Tandberg.

Halifax, N. S.

* * *

BISHOP WILLIAMS' LAST WILL AND TESTAMENT

Some books are plain, unemotional statements of fact, winning intellectual assent, but failing to secure any unity of spirit between author and reader. Not so Bishop Williams' "The Gospel of Fellowship." It is the published edition of the Cole Lectures which he was preparing when he died, and which Dean Marquis read in his place. It is in some ways his last will and testament, the final gift which he bestowed upon the American people. Written with the fervor of an Old Testament prophet, it is filled with the love and tolerance of Jesus. As in everything Bishop Williams said and wrote, there is absolute fearlessness coupled with complete humility and sincerity.

The opening chapter hastily surveys a world bereft of fellowship—warring nations, an industrial order rooted in strife, belligerent and competing churches. How are the numerous breaches to be healed? Many say it can be done by organization, through leagues of nations, democratizations of industry, or federations of churches. These deserve study and help, but they will not bring real fellowship. This, says the late bishop, "can not be imposed mechanically from above on those below, or from without on those within. It must spring up from below, from the hearts of the people. It must grow from within. It is a thing of the spirit and not of external devices." Many little groups are growing up, "united in devotion to common causes, who shall act as ganglia, nerve-centers of fellowship in our sadly divided body of humanity, centers of salt and leaven, which shall gradually permeate the whole mass with their own spirit of fellowship."

Fellowship between races is sadly needed. We have all been brought closer together, but more intimate contact does not mean better understanding and appreciation and fellowship unless there is a spirit of fellowship at work. Bishop Williams, in moderate terms that forestall charges that he is an alarmist, but without mincing matters, paints the horror of a world where race is hostile to race, where the yellow people hate and fear the white and the white hate and fear the yellow. Again he describes the situation in this country, with its misunderstandings, its fears, its jealousies. The way out suggested is, of course, fellowship, but note that he does not merely repeat the word. He tells how forces making for fellowship are already at work, and he suggests how the number of those forces may be increased.

So also, in dealing with fellowship between nations, after paying tribute to the higher patriotism, he denounces the parochial 100 per cent Americanism, the commercial greed of modern nations, the eternal misery of war. He praises the League of Nations and condemns the United States, which, "like Simon Peter, stands by the fire and warms herself while the world's tragedy goes on." Discussing industry, he hurls at the Bourbon reactionaries a host of figures which he makes living. He calls for "real and rational radicals." He calls for fellowship and again turns to look for examples. The English Labor Movement gives him excellent illustrative material, but he does not ignore forces in this country, running all the way "from Arthur Nash's simple application of the Golden Rule" to complicated experiments in industrial partnership.

The fifth lecture, on fellowship among the churches, was unwritten when the bishop died. Dean Marquis wrote on this subject, and while he declares that the bishop can not be charged

with responsibility for it, it is nevertheless clear that he has caught the spirit of the other lectures. One figure that he uses is striking: "The proper symbol of the visible Church of Christ, to-day, is the cup of fellowship broken into a multitude of fragments."

The last lecture, the fellowship of the mystery, shows Bishop Williams at his best. Here is the best evidence of the spiritual heights on which some of our social prophets have walked. It is written in a fine and fervently mystical mood. The phrases are filled with picturesque beauty and fire. Of a part of the Epistle to the Ephesians he says, "Syntax is blown into the spray of loose, impossible constructions by mighty gusts of sudden emotion." The Greek mysteries—the religious background of the spread of Christianity and of its Pauline development—are portrayed to be contrasted with Christianity, which was inclusive as they were exclusive. The cult of Christianity, however much like other cults of its time, was always different, for it was based on the character of Jesus. "The critics may tear the Gospel narratives into shreds, but through all the fragments shines out the one Face which no painter on earth ever painted, which no imagination, however inspired, could ever invent." It is in the God revealed by Christ that all fellowship must be founded. It was the fellowship in Christ that bridged the impassable gulfs of the Mediterranean world—the gulf of nationality, sex distinction, and class. This fellowship "turned the scattered flock of Christ the world over into one family." "If the Church can be awakened to the consciousness that she is in essence and by her every charter such a fellowship . . . she can fulfil the whole mission laid upon her, the mission of the Christ himself, to disciple the nations and save the world."

The fellowship movement is growing. It has become rooted in the student world. Little groups and larger groups, without formal organization, linked only by a common purpose and by a spirit of brotherliness, are acting as those ganglia which Bishop Williams saw as the hope of the world. They will be encouraged, strengthened, made more effective, more truly united, by this book he was writing when he died.

G. H.

* * *

THE MINISTER'S EVERY-DAY LIFE

Written by a successful minister of twenty years experience for the guidance of young ministers in facing the problems and tasks that are theirs, with a deep understanding of human nature, a sympathetic outlook on life, an exaltation of the work of the ministry and, withal, a practical common-sense and a saving grace of humor, "The Minister's Every-day Life," by Lloyd C. Douglas, points out the pitfalls which ministers, young or old, are liable to meet, and out of broad experience and observation suggests ways by which they may be avoided.

It is not a volume on homiletics, or pastoral theology, in the ordinary sense, but a compendium of sound advice and wise direction. Particularly valuable are the chapters on "The Ministry as a Profession," "The Pastoral Relationship," "The Minister's Mail," and "Visiting the Sick."

The author, whose boyhood was spent in country "charges" of which his father was the minister, does not apologize for his profession as being underpaid or underrated —except by some of the men in it. He compares the burdens of the minister with those of other men in the community, and does not find the former worse off than the others by such a comparison. He gives practical suggestions as to a minister's attitude toward his predecessor and his congregations, especially in his first and second parishes, while they are helping to train and educate him. He urges a new recognition of the value of pastoral work with a purpose, giving common-sense directions, the observance of which would often make a success out of a failure. He is especially wise in his comments on the duty, privilege and responsibility of the minister in the sick-room, in the house of sorrow and at the marriage altar.

Being a lover of books, well known for his articles on this subject, he gives sage advice as to a "working library" and the value of buying books by a qualitative rather than a quantitative standard. His last chapter, on "Sermon Making," is rich in suggestion as to system and purpose in preaching, not for one sermon but for a year's work.

It is a book which should be put into the hands and heart of every young minister and which might profitably be studied by every older one as well. Not its least service would be that it compels us to hold a mirror up before ourselves to see "what manner of minister we are."

R. F. E.

* * *

CONNECTICUT STATE CONVENTION

Edward A. Lewis

"I think he forgot the sermon he had prepared, and preached from the depths of his soul." This was the remark of a fellow minister in commenting upon the occasional sermon delivered by the Rev. G. H. Leining at the Connecticut State Convention held at Hartford, May 14 and 15.

"We think we are Christians; but do we follow Jesus in our daily lives? We call ourselves Universalists; but do we live up to the social implications of our faith?" The words had a penetrating power and they struck deep. "Do we? Are we really Christians?" we found ourselves saying. But the preacher was continuing. This was no time for extended meditation and introspection. The Christ Crusade was the next matter treated; then came the subject of war.

"When one man kills another ordinarily we call it murder. The man who did the killing is a criminal and is punished and despised. But when an army slays another army that is war, and that is noble and the man who leads the army is a hero and is honored. War means hate and murder. It is not the way of Jesus. When we learn to follow Jesus, Love will lead us past the din of battle and the crash of arms."

This was the second address which had stirred and inspired the delegates and guests who gathered at the Church of the Redeemer at Hartford to attend the 92d annual session of the Connecticut Universalist Convention.

The Rev. J. F. Albion, D. D., of Brunswick, Me., had aroused our spiritual natures on the evening of the opening day of the Convention with an eloquent and earnest sermon on "The Watchman on the Outer Walls." Ancient city dwellers were constantly in fear of foes from without, the speaker said, but we should be on guard against the foes within.

We were a little startled when Dr. Albion said: "The people seem to have lost faith in the Churches to-day. I do not mean only those who have always been outside but churchmen also." He made his meaning clear as he went on to say: "Many laymen and some ministers seem to be lacking in a sincere and absolute faith in the Church as the agent the world needs to establish the kingdom of heaven upon earth. We need a deeper faith in the Church and in its power, and we need a greater zeal and enthusiasm to serve the Church and, through it, the cause of Christ."

Study, support, and service were the keynotes in an address by the Rev. Chas. H. Pennoyer from the Boston Headquarters which enlisted our interest and support in the policy which he is working out in our denomination in connection with the great cause and "new science" of Social Service.

A recommendation authorizing the trustees to work out a pension plan for the benefit of Connecticut ministers "and their widows," and the setting aside of $2,000 to start a fund for this purpose, gave evidence of the fact that these good people love their ministers and desire to do what they can for them when their days of active service have passed. Thoughtfulness towards the aged did not preclude consideration of youth, however, and it was voted that the State Convention should contribute a sum not to exceed $35 per person towards the expenses of sending four young people from each parish to a summer Sunday School Institute.

The Convention expressed itself on the matter of war and peace in the following resolution:

Resolved, that we endorse the efforts of those Sen-

ators who are endeavoring to bring the United States into the Permanent Court of International Justice, and that we urge our Senate to take whatever steps are within its power towards the outlawry of war.

The present officers were re-elected to serve another year: Edwin A. Tracy, Norwich, president; William P. Hemming, Stamford, vice-president; Rev. T. A. Fischer, D. D., New Haven, secretary; Herbert E. Belden, Hartford, treasurer.

Hartford is a beautiful city. The Hartford Universalist people entertained us in a royal manner. The noble spirit of our beloved John Coleman Adams seemed to be near us. The Connecticut Convention was marked by joy, activity and inspiration.

* * *

DEAN INGE ON BIRTH CONTROL

A bill has been introduced in Congress (in the Senate by Mr. Cummins, in the House by Mr. Vaile) legalizing the giving of information of a contraceptive nature to the end that parenthood may be voluntary rather than largely fortuitous. By the terms of the bill, transportation of information with respect to contraception is prohibited "except as to such information of such means as shall be certified by not less than five graduate physicians lawfully engaged in the practise of medicine to be not injurious to life or health. Whoever shall knowingly aid or abet in any transportation prohibited by this act shall be deemed guilty of a felony, and upon conviction thereof shall be fined not more than five thousand dollars or imprisoned for not more than five years, or shall be punished by both such fine and imprisonment." In addition, the words "preventing conception" are stricken from the five Federal obscenity statutes (Criminal Code, Sections 102, 211, 245 and 312, and the Tariff Act of 1922, Section 305) all of which include a prohibition of contraceptive knowledge or means. Control is therefore provided for and the subject is removed from the realm of obscenity.

Dean Inge's comment on the whole subject of population, its increase and control, in the London *Spectator* for Feb. 16 is timely and informing in this connection, no matter what view of the matter one may take. The "gloomy Dean of St. Paul's" points out that the birth-rate in England reached its maximum of thirty-six per thousand in 1877 and has been falling ever since until last year it reached twenty per thousand. The decline of nearly 50 per cent in forty-five years he considers "one of the most remarkable social changes which history records." It was this that saved Britain "from being starved into surrender in the Great War." However, the rate of increase in the population has been kept up by a parallel reduction in the death-rate. The war has brought a change of attitude toward birth control. "The newspapers no longer refuse to print articles treating of venereal disease; and the embargo on the discussion of birth-control has been partially lifted. It is far better that the question should be frankly considered. It is too late to forbid debate, too late to withhold knowledge. The ill-advised attempts to punish, through the law-courts, those who try to give information only result in advertising the propaganda which it is desired to suppress."

The Dean insists that England's vast amount of unemployment is a proof of over-population and that sooner or later "the obvious truth must be recognized that a community which makes itself responsible for the education and maintenance of all who are born within it must claim and exercise some control over both the quality and the quantity of the new human material for which it will have to provide." He points out that the condition faced is relatively new; that "until the middle of the last century or thereabouts the gentry and professional classes had quite as large families as the working men, and the submerged class of diseased and feebleminded unemployables was not nearly so numerous. Now, the professional class hardly keeps up its numbers, and the intelligent working class, except the miners, has small families."

Dean Inge suggests that: "If the Government were to decide that not more than three or four children in each family can be educated at the expense of the State, and that fairly stiff fees must be paid for any beyond that number, there is no doubt that large families would become a rare exception. And if it is thought desirable to give some encouragement to paternity in the classes which are most crippled by taxation, and in which the one-child system is carried to excess, there would be no injustice in exempting from income tax all that part of a man's income which is spent on educating his children."—*Federal Council Bulletin.*

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Keturah and the Flowers

I am a Spasmodic and Unsuccessful Gardener. But I raise Hollyhocks. And when they be once planted they continue. For the old plants die the Second Winter, but the young ones bear in the Second Summer. And I like to remember how the Crusaders when they went to the Holy Land brought back this Glorious Blossoming Scepter to the Gardens of Europe and to my garden and that of Keturah.

But Keturah is more industrious than I. She planteth Flowers of divers kinds.

And it came to pass that she set out Flowers, and Rude Boys came by in the night and pulled them up.

And Keturah suspected who they were.

Now it came to pass on a day that Keturah saw that Tough Bunch coming. And she took a Basket of Apples that she had ready, and she went out into the Porch. And she saluted them as they were passing by, and they answered her Gruffly, and edged away, for they feared that she would Bawl them Out or threaten them with the Police.

And Keturah said unto them, What tall, manly fellows ye are. How strong ye are, and how brave.

And by that time she had them Guessing.

And she said, I need help from you, and I am sure that you will give it. I plant flowers and boys pull them up. They are not bad boys but thoughtless. I desire that you help me to protect my Flowers.

And they said nothing.

And she said, I have boys, and they also are strong and tall. And they have grown up and gone forth into the world. I am as old as the mothers of you boys, and it is hard work to set out Flowers and have them plucked up. And I know that if you boys, who are so strong and brave, will protect my Flowers, and speak to the other boys about them, then my Flowers will Grow and Blossom.

And when she had said this, she produced her Apples.

Now Keturah's mother, a long distance back, learned what can be done with an Apple, and Keturah knoweth that little trick quite as well as Eve ever knew it.

And if thou shalt pass the Garden of Keturah, thou shalt find her Flowers unmolested. For they are guarded by the best policemen in town, even by the boys.

Now thus it hath been ever since the Wind and the Sun had their quarrel as to which could compel a man to take off his Coat; and the stronger the Wind blew, the more he tightened it, but the warmth of the Sun quickly accomplished what the harsh treatment could not do.

There be those whose word of progress is, Treat them Rough; but Keturah can show unto you a More Excellent Way.

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NEAR EAST CONTRIBUTIONS

Received by the General Convention to May 1, 1924

Lowell, Mass., Ella A. Stillings	$ 60.00
Lowell, Mass., Grace Church	35.25
Medford, Mass., Mission Circle	15.00
Gloversville, N. Y., "M"	5.00
Norwell, Mass., Universalist Church	4.00
Bryan, O., E. T. Binns	10.00
South Weymouth, Mass., Universalist Church	10.00
Total	$139.25

Home and Children

ROADSIDE FLOWERS

We are the roadside flowers,
  Straying from garden grounds;
Lovers of idle hours,
  Breakers of ordered bounds.

If only the earth will feed us,
  If only the wind be kind,
We blossom for those who need us,
  The stragglers left behind.

And lo, the Lord of the Garden,
  He makes His sun to rise,
And His rain to fall like pardon
  On our dusty paradise.

On us He has laid the duty—
  The task of the wandering breed—
To better the world with beauty,
  Wherever the way may lead.

Who shall inquire of the season,
  Or question the wind where it blows?
We blossom and ask no reason,
  The Lord of the Garden knows!

Bliss Carman.

* * *

GIOVANNI'S FAMILY

Rose Brooks

"I THOUGHT you said that Giovanni has no family." Rosamund Allen, newcomer and young assistant to Miss Bruce, head of the settlement house, stopped before Miss Bruce's desk with a puzzled air.

"No more has he," answered Miss Bruce, absently, the while her busy fingers slipped new filing-cards into place. "Your little wood-carving Giovanni with the Raphael cherub eyes?"

"Giovanni will be an artist one of these days," Rosamund's young face was alight, her voice eager. "Have you seen his latest carved book-ends, Miss Bruce? And only me to show him,—had never before this winter a chisel and hammer in his hand. When is Mr. Doane planning to open his painting class? Of one pupil he is sure. Giovanni and I are counting the hours. After a year of crayons and paint-brushes and palette —O Miss Bruce, has the settlement ever turned out a genius, or will Giovanni be the first"—

"Slowly, my dear," Miss Bruce tempered her young assistant's enthusiasm, "though I grant you Giovanni as a wood-carver does you credit. But why did you question his having any family? The poor little chap has been alone in the world for five years—since he was five. As you know from the files, he lives with an old Italian woman, partly crippled, kind-hearted, who looks out for him as best she can in return for his running errands and salvaging wooden boxes which he splits and feeds to their stove. They're attached to each other—no fear on that score. Giovanni's case is brighter than some," she finished wistfully.

It was on the tip of her tongue to say more, but Rosamund thought better of it and turned to go with: "Perhaps this week there'll be time to go to see them with the visiting helper. Sarto, you say the Italian woman's name is? But I have it all on the filing-card. He has won my heart with his big brown eyes and soft voice and wistful little ways," and Rosamund was gone.

That same evening the wood-carving class met. As usual, first to arrive, Giovanni was soon completely absorbed,—tiny chips piling on the bench under his accurate shining chisel, black head bent lovingly low. The other pupils attended to, Rosamund sat down by him.

"One more lesson and both ends will be finished," she said.

Giovanni flashed her his quick smile and said: "Then I show my father. My father wait to see it."

"Isn't there anybody else you'll show it to?" asked Rosamund, determined to fathom this mystery in her own way and without frightening the sensitive child whose rare affection and trust she had gained.

"My mother," said Giovanni, happily, with another flash of white teeth. "My brother—my big brother. My sister—my little sister."

Rosamund smiled encouragement. "How glad they'll all be,—your father, your mother, your big brother, your little sister. Which one do you look like, Giovanni?"

"Me look like?" Evidently a point Giovanni had never considered. "My father is big—he wears a black hat, soft,—and lace cuffs." Giovanni stroked his own shabby sweater-cuffs. "And he has one glove off, and on that hand a ring."

Not by so much as the lift of an eyebrow did Rosamund betray surprise. "And your mother?"

"My mother," Giovanni's slim brown hands fell idle, "my mother has hair like sun, and blue eyes, and she wears a beautiful dress, blue, and she has roses in her hands,—yellow roses."

"Lovely," said Rosamund, "I love roses, don't you? And the big brother and the little sister?"

Giovanni was silent, black head again bent low, tiny chips again flaking off under his chisel. "I take you, Miss Rosamund," he said finally, hardly above a breath. "Next Sunday I take you?"

Rosamund's heart gave a happy leap, but she answered quietly: "Will you? I'd rather go with you to see your family than do anything I can think of. Shall we start at eleven?"

Giovanni smiled shyly and happily. "I have take nobody else, Miss Rosamund. But not eleven. Not open till two."

"We'll start any time you say," said Rosamund, agog, and completely mystified. "I'll be ready, and you come when you like. That last poppy petal is lovely," and with a gentle pat she left him to oversee the others. "Oh, I'm so glad I didn't tell Miss Bruce how he has chatted to me about his family," she thought. "It's my own mystery. To think he offered to take me!"

"We go on the car," said Giovanni, the following Sunday, as he, in his least ragged little suit, and Rosamund left the settlement house. "I have money,"

and opening one small fist, he disclosed two nickels. "One way we could walk?" he asked anxiously.

"I hoped we could have a walk," said Rosamund, and made not the mistake of denying him the pleasure of paying their fares with his hard-earned little hoard. "This car?" as Giovanni stopped on the corner and signaled.

Fifteen minutes they rode, and when Giovanni led the way out, a large stone building stood directly before them. "Oh!" breathed Rosamund, understanding everything in a flash.

Giovanni was hurrying up the broad stone steps ahead of her, with the air of one at home in his own domain. The man at the door nodded to him in welcome. "Never miss a Sunday, do you?" was his greeting.

At the door of the first big room, Giovanni was suddenly panic-struck. "Miss Rosamund, we go back?" he implored, entreaty in his brown eyes.

But Rosamund saved the day. "Even from here I can pick out your father," she said as easily as though the room before them was filled with living persons instead of with pictures on the walls. Slipping her hand into Giovanni's, they walked together to the low bench facing a real Van Dyke. "Just as you said,—lace cuffs, one glove off. Aren't his hands wonderful, Giovanni?"

And Giovanni, meeting full understanding for the first time in his life, glowed and expanded in its warmth. "My mother! My big brother! My little sister!" And tugging Rosamund to her feet, he led her into another room—to a wonderful Sargent portrait, "his mother"—whisked her through a long hall to another room, to a self portrait of Rembrandt when young. "My big brother!" he exulted. And last to a stiff-skirted, bejeweled little-girl figure—a copy of a famous Velasquez. "My little sister! She is queer?"

Through misty eyes Rosamund looked down at the laughing, eager, vivid little figure at her side. "The first genius of the settlement! And I found him!" sang in her heart.

A week later Rosamund again stopped before Miss Bruce's desk, choosing by intent a time when that kindly lady was least busy. "Miss Bruce, you said when I came, three months ago, that I might live in the settlement house or outside, as I chose. I've always been happy here—but now may I change and live outside? I've found a tiny apartment only a block away."

Miss Bruce was instantly all attention. "And yet you say you have been happy here, Rosamund? A tiny apartment?"

"I can't stand it—I simply can't stand it for Giovanni not to have a real family," she burst out. "I want to be his distinguished father and his beautiful mother, and his big brother and his little sister, all rolled into one! Though no artist would ever choose me to paint!" And into Miss Bruce's astonished ears she poured her tale of Giovanni's family. "I didn't tell you at first because I wanted time to think it over," she finished. "I've thought of little else for a week, and I've found the apartment and counted my pennies and I can do it. O Miss Bruce, you'll not deny the child a flesh-and-blood family, in place of a canvas one?"

"My dear," was Miss Bruce's answer, as she looked at the flushed young face, "I'm not so sure any artist wouldn't be glad of the chance. But what would become of old Mrs. Sarto?"

"She's coming with us," said Rosamund. "She'll make the comfiest grandmother for both of us. She sews exquisitely, and cooks so your mouth waters, and we'll both do her errands. Yes, I've talked it over with her and she's willing, if you are. I haven't said a word to Giovanni."

"I think," said Miss Bruce quietly, "you'd be doing more real settlement work by giving that child his family than you could do here in fifty years."

And Rosamund, with a tight squeeze of the outstretched, friendly hands, ran on winged feet to find Giovanni.

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* * *

NO SHOW FOR BAD NERVES

The road being narrow and dangerous, the guest was overjoyed to find his host a careful driver. As they gingerly climbed a treacherous incline another car shot by. The guest shivered.

"How foolish that man was to pass us on this precipice."

"Wasn't he?"

"Why did he risk his life like that?"

"Just wanted to show us he had a fast car," responded the careful driver. "But I'll show him."

And he proceeded to step on it.—*Pittsburgh Sun.*

* * *

HIS WINNING WAY

"I don't see," began an argumentative citizen, "why, if that member of Congress is as unpopular and generally obnoxious to everybody as the newspapers say he is, he gets so many things from the House."

Then a gentleman who had formerly served in that body explained.

"Suppose," said he, "you were a business man having imperative business to attend to, and a man came in and sat down next to you and began to file a saw—wouldn't you give him what he wanted?"—*Harper's Magazine.*

* * *

GETTING IN FIRST LICKS

A good many nations have been known to justify their own aggression upon their neighbors much as a little girl named Katherine explained her treatment of her sister Margaret.

The quarrel between the two children, says the *Argonaut*, waxed hot and furious. Katherine hit Margaret with a stick, and then their father interfered.

"Katherine," he said, "did you hit Margaret with that stick?"

Katherine defiantly confessed her guilt.

"Why did you do it?" demanded the father.

"Because," Katherine retorted, and righteous indignation flashed in her eyes, "afterwards she hit me!"—*Youth's Companion.*

* * *

THE REASON WHY

A preacher at the close of one of his sermons said: "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception, rose to their feet.

The preacher seated them and said: "Now, let every man not paying his debts stand up." The exception, a careworn, hungry-looking individual, clothed in last summer's suit, slowly assumed a perpendicular position.

"How is it, my friend," asked the minister, "that you are the only one not able to meet his obligations?"

"I run a newspaper," he answered meekly, "and the brethren here who stood up are my subscribers and—"

"Let us pray," exclaimed the minister.—*Exchange.*

Young People's Christian Union

Conducted by Granville Hicks

UNIVERSALISTS WANTED

Several times in this column mention has been made of the conference which the Student Federation of Religious Liberals is holding at Mount Holyoke June 21-28. The full program, recently made public, lives up to the promise of earlier announcements. The very best speakers obtainable are included, with subjects that must interest all. The location is excellent, the expenses low; no better investment could be imagined.

The Federation is intended to reach young people in college and professional school who are interested in rel.gious liberalism. In its beginnings it was distinctly Unitarian, and its expenses at the present time are largely contributed by Unitarians. Of late, however, recruits have been rapidly added from other denominations, much to the satisfaction of the Unitarians concerned. In colleges where there are regular chapters students nominally affiliated with orthodox churches have joined. One chapter includes two Methodists and a Greek Catholic in addition to members of avowedly liberal faiths.

This is as it should be. If the Federation is to be the success which its founders hoped it would be and which its opportunities give it the possibility of becoming, it must cease even to appear to be connected with any one denomination. In college to-day liberals are not to be recognized by virtue of the denominational label they wear. Many college students are too indifferent to denominationalism to bother to shift from the church in which they were reared. Like a certain noted preacher to whom it was suggested that he might join the church which he was at that time serving, they feel that a change might give somebody the impression that denominations are important.

While it is true that the S. F. R. L. has a field among students of every church affiliation, it is also true that it should expect strong support from the churches which call themselves liberal. The Universalists have long shared with the Unitarians the brunt of the battle against Orthodoxy. Certainly when the Unitarian young people launch a movement of national importance they have a right to expect our support.

The S. F. R. L. needs the Universalists, and Universalists need the S. F. R. L. We probably can not boast as many college students as the Unitarians, but we have a very considerable number. Some of these are in college towns where there is no Y. P. C. U.; some may feel that they have outgrown the Union; but whether Unioners or not they have certain needs which the Union can not fill and certain capacities of which the Union can not take advantage. As college students and as members of a liberal church they need the S. F. R. L. College life to-day is as a rule over-organized, but there is almost nothing in many colleges to give expression to liberal religion. Either as members of a local chapter, or as members-at-large, every Universalist in college should affiliate himself with the Federation.

The best test of the worth of the organization will be to attend its conference this next month. If there are any college students who read this, let them ponder the matter carefully. If you know any college students, speak to them about it. Remember that they need us at Mount Holyoke, and that we need to go. If you want information, write to headquarters, 16 Beacon Street, Boston, Mass.

* *

ALL EYES ON FERRY BEACH

As school draws to a close, Unioners are thinking more and more about the summer and particularly about Ferry Beach. The big week, July 12-20, will include both convention and institute, with all the good points of both. Certain details of the program are incomplete, but it is possible to announce a few of the more noteworthy features.

Speakers will include Dr. Lowe and Dr. Atwood and probably some leader of another denomination. Mr. Gustavus Leining, who has been doing excellent work with the young people in his church at Danbury, Conn., will deliver the occasional sermon. Other speakers of distinction will be secured.

In connection with the institute, Mrs. Harriet B. Robinson, of Old Town, Maine, who has been secured as Dean of Women, will give for young women a course of three lectures on "Sex and Social Conduct." Miss Edna Bruner, newly appointed Junior superintendent, will have charge of the Junior program, which will be stressed more than in years past. Miss Mary Slaughter, who is assisting Dr. Huntley in the work of the General Sunday School Association, will give a course on the religious use of the drama in the Junior Union. Special forum meetings will be led by members of the Union.

From now on it will be increasingly possible to make known the plans for the week. Everything is being done to guarantee the success of both convention and institute. Wherever there are young people who have ever attended a Y. P. C. U. convention, wherever there are young people who have been to Ferry Beach, there is a publicity center for the convention. The place, the program, the important business to be accomplished, all are included in the appeal which the convention makes this year.

For the Quiet Hour

He that turneth from the road to rescue another,
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

Henry van Dyke.

The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under him, pray him with all their hearts to abide with them. All days may seem alike, but the monotony of going on is different from the monotony of drifting. We must always keep in mind the courage-bringing fact that it is the will of God that we arrive in port.

John Pulsford.

Their eyes have been opened to that larger life which is always given us in Christ. And the beautiful thing about that life is this, that worries which were overwhelming yesterday, somehow have vanished so that we can not see them in the love commended on the cross.

G. H. Morrison.

Thank God a man can grow!
He is not bound
With earthward gaze to creep along the ground;
Though his beginnings be but poor and low,
Thank God a man can grow!
The fire upon his altars may burn dim,
The torch he lighted may in darkness fail,—
And nothing to rekindle it avail—
But high beyond his dull horizon's rim,
Arcturus and the Pleiades beckon him!

Florence Earle Coates.

Our boat is small and His sea large, yet not so large as His love.

W. L. Watkinson.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

LOT PURCHASED

After a visit to Inman's Chapel, N. C., in April, it was the judgment of the president that a lot be secured, to provide a place for a house for the missionary and community purposes.

The Executive Board voted that this be done. Just about this time, several special meetings were being held in various states, and to these information of this matter was given.

Results: Night letter from the women of Arlington, Mass., saying money for lot on the way. The check was received the following day. Two days later another meeting was held in Chicago and at the close of the session Mrs. Daniel G. Trench gave her check for the lot, or to apply on the building fund. A few days later came a letter from Miss Lena Brewster, of Little Hocking, O., saying: "My sister, Mrs. Kirker, and I are sending our check for the building fund, $25 each."

The response has been most gratifying. May the fund for the building come as spontaneously as it did for the lot. As soon as the needed amount (and this will be announced as soon as the building committee goes over the plans) is in hand, the building will be started.

It was the privilege of the president (by vote of the Executive Board) to close this deal, and the following morning was very pleasantly spent making a pilgrimage with Mr. Pingree Inman and the pastor, that I might see the room in which "Father Inman" was ordained, at that time the home of Mr. Plott, who was a Universalist, and often preached under a "cucumber tree" by the roadside, which was also near the river where "Father Inman" was baptized.

The morning was bright, the birds were singing, the mountains gorgeous with new leaves and bloom, and with "Lex" and the newly painted buggy, all contributed to the pleasure of this pilgrimage, one long to be remembered.

* *

Miss Ella Mae Wilson of Ashville, N. C., who so efficiently assisted with the Christmas services at Inman's Chapel, as well as at other times in the past year, has been secured as the kindergarten teacher for June and July.

* *

PLANK FOR LAW ENFORCEMENT

Are you helping to place that plank for Law Enforcement, especially the one for the 18th amendment, in the platforms for the coming Presidential election?

Every woman has the opportunity to do so by seeing that her church sends a resolution to that effect to Committee on Platform, Republican Headquarters, Cleveland, O., and to the same Committee, Democratic Headquarters, New York City, before these Conventions convene. The time is short, do it to-day!

Do you know that the women of the Churches are doing the least, in this line, of any of the organized groups of women? Such should not be the case; they should be the first in this movement.

Mrs. Peabody, national chairman of the Woman's Law Enforcement Committee, is calling on some of the women of the Federation of Women's Boards of Foreign Missions to serve on a committee, in the interest of placing this plank in the platform, at the time of the Republican Convention in Cleveland, O. The Women's National Missionary Association will be represented on that committee. The W. N. M. A. will be able to render a greater service, if some woman in every Universalist church will be responsible for a resolution sent appealing for the enfurcement of the 18th amendment.

* *

In publishing the list of names of those attending the Woman's Convention for Law Enforcement in Washington, D. C., in April, the name of Mrs. Virginia H. S. Brown and Mrs. van Schaick were inadvertently omitted, for which we wish to express our regret.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

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* Co-operation at Ferry Beach. *
* We are partners with the Young *
* People's Christian Union in the ef- *
* fort to develop a generation of *
* noble and useful Universalists. *
* At Ferry Beach we work together *
* in absolute harmony. We hope for *
* large numbers of Unioners at our *
* convention and we urge our at- *
* tendants to remain during the fol- *
* lowing week and manifest interest *
* in this companion organization. *
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MR. HEMPEL IS NOT AN IDLER

Mr. Carl A. Hempel has given his annual report as Director of Young People's Work at the First Universalist Church of Lynn, Mass. It is a marvelous record of devoted and efficient activity, only a hint of which is given in the statistical summary —seventy-nine contacts with the Y. P. C. U., forty-eight with the boys' clubs, fifty-five church services, sixty-four meetings of the church school, and many others, making a total of 538 meetings, services, rehearsals and the like for the year. In addition, Mr. Hempel has conducted four funerals, made 150 calls, served as Associate Director of the Lynn School of Religious Education, taught on its faculty, been prominent in the hospital drive, had charge of the Red Cross work in Lynn, been secretary of the General Sunday School Association and president of the Massachusetts Sunday School Association, "and so forth."

How can one man find time for so much work for the Kingdom? A friend, desiring to be helpful, has sent him several suggestions for saving minutes so that he can do even more work next year. 1. Reduce the amount of time that you spend at the table. One meal a day ought to be enough for a man like you and if you will take your food in the form of malted milk tablets you can swallow it in a very few minutes. 2. Reduce the amount of time spent traveling the streets by always moving on the double quick. If you will observe the Marathon runners you may pick up some valuable points. 3. Cultivate a greater speed in utterance, imitating one of our missionaries who has recently returned, and acquiring the power to make your addresses in half the usual time. 4. Grow a full beard, thus saving the precious minutes that you now spend each day with the brush and razor.

* *

"LEST YE FORGET"

Send all subscriptions for the *Home Department Quarterly* direct to the Publishing House, 176 Newbury Street, Boston. (1) This will save postage. (2) Your order will be filled several days earlier.

Have you ordered your report blanks? Under the new plan of reporting, all local Superintendents are requested to report to their State Superintendent on June 1. This is to be the banner year for reporting. Unity of action is much desired. *Send at once for the blanks.* Also for the Standards of Efficiency.

Membership Rolls for the Sunday school room may be obtained at the Universalist Publishing House. Price 75 cents.

The Loan Library will furnish you with helpful books. Write for a catalogue and make your own selection.

Any sort of a neat blank book may be used for a Record Book. It will be a great help as a reference book, and it will help you in making out your annual reports. Try it, and see if it is not a time saver.

Yours to help,

Sara L. Stoner.

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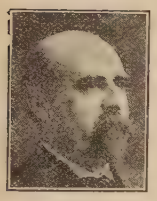
WEIGHED AND NOT WANTING

A New England Sunday school reports that it has "a large and growing men's Bible class." Good. Even we heavyweights need the Gospel nourishment. Is there also a special class for small women?

Among Our Churches

New York City Letter



The Sunday School Institute met Friday evening, May 16, at the Divine Paternity Mission. A bounteous supper was served. Mrs. Nicholson, whose enthusiasm and zeal are contagious, presided. The principal address was given by Mrs. Leroy Ramsdell, Director of Work at the Mission. Mrs. Ramsdell assumed charge April 1, and in a few weeks by dint of wise planning and hard work has created a new Mission. With modesty the story was told, but the fact was not unfolded that the result achieved came only through working from 9 a. m. to midnight. Here is a partial list of the new work inaugurated: Lunch for school children, study hour after school for home work, recreation on the roof, junior dramatic group, dancing class, library organized, Girl Scouts and a poster class (making signs). First place with honor to the Divine Paternity Mission! Next meeting of Institute, November, 1924, at Mt. Vernon. Officers elected: Mrs. Niels Nicholson, president; James MacNair, vice-president; Miss Barbara Marvin, secretary; George Friedrichs, treasurer. Trustees, John G. Murray and Miss Oswald. * * **Chapin Home.**—Preacher, May 25, Rev. J. Fort Newton, D. D. Rally Day of Auxiliaries, May 8. Dr. Grose delivered the address. A circle of Brooklyn friends under the leadership of Mrs. De Voe raised $1,213 for the Home the past year, and from Hollis, where one devoted member of the laity lives, Mrs. James Beveridge, there was given a contribution of $901. These gifts came in generous measure from friends not affiliated with the Universalist Church. * * **Metropolitan Alliance.**—The annual meeting of the Alliance was held at All Souls Church, May 9. Mrs. Theodore Burroughs, who has presided the past year with grace, dignity and kindliness, retired. New officers: Mrs. F. N. Withey, president; Mrs. Seth R. Abrams, first vice-president; Mrs. Arthur W. Grose, second vice-president; Mrs. Eben Van Orden, treasurer; Mrs. Elbert N. Payne, recording secretary; Mrs. George J. Wilder, corresponding secretary. Miss Marjorie Dorman, speaking upon "The Boy and the Crime Wave," declared that "twenty years ago the age of the criminal in Raymond Street Jail ranged from thirty-two to thirty-five years. To-day it ranges from twenty-two to twenty-five. This alarming drop in the average age of the criminal was attributed to the suppression of the natural play instincts of the boys of to-day. Dr. Frederick M. Gordon said, "We have been more concerned about holding service than doing service." * * **Mt. Vernon.**—The largest congregation ever assembled in the church was present Easter Sunday. Sixteen united with the church. Since Rev. John Sayles accepted the pastorate a year ago and the present "Liberal Church" was organized the membership has increased from twenty to ninety-five. Mr. Sayles, as everybody knows, is not only an attractive speaker, but a business man of capacity, with the result that the finances of the church are in fine condition. * * **Washington Heights.**—The Men's Club has started a campaign for publicity, issuing "Universalism," containing several articles from the minister's pen. Mr. Harris has recently addressed the Germantown, Pa., Boys' Club, and also a mass meeting of the "Moose" on Broadway. On June 3, at 5 p. m., Mr. Harris will give his popular addresses to boys, "The Boy with a Thousand Eyes," and "The Biggest Boob in the Country," by radio, over W E A F. * * **Divine Paternity.**—During the past winter Dr. Newton was obliged to decline twenty-seven invitations to speak at American colleges and universities. During Music Week, May 4-10, special programs were rendered on the great organ and by the talented singers of the quartette. The Women's Parish Organization—a working federation of all the women's organizations—has been formed, with Mrs. Horace E. Fox president. This unification of all the organizations will make the church more effective along every line of activity. * * **Good Tidings.**—Rev. Emerson H. Lalone is finishing his first year, and has won the increasing confidence and love of his own people, and of the Metropolitan churches. He has made good. The Easter offering showed a 100 per cent increase. Mr. Lalone in the past month has spoken upon "The Calling of John Murray," "Thomas Starr King," "Carrying On," and "Motherhood." * * **All Souls.**—The annual meeting of the society May 13 revealed a year of remarkable success under the inspiring leadership of Dr. Grose. Easter offering $1,079, also about $400 from auxiliary organizations. During the year there has been a gain of over $2,000 in the income of the church. Unity, the finest harmony and the spirit of co-operation prevail in this church. The women's organizations raised nearly $2,000 of which $800 was invested and the balance applied to church support. Here is the record of a busy minister, whose heart is gentle and generous, and who answers to the name Arthur W. Grose: Attended 100 committee meetings, large number of meetings of trustees, deacons, Men's Club, Y. P. C. U., Boy Scouts, Sunday School Association, various other organizations. Fifteen articles and sermons prepared for publication. More than 1,000 letters and postal cards on church business; more than 200 telephone calls. Traveled over 4,000 miles. Served on numerous committees and commissions. Made over 400 parish calls. Twenty-seven new members received. Officiated at six weddings and twelve funerals. * * **Our Father.**—Easter offering $1,840. Mrs. H. W. Webb, who organized some six years ago the Good Fellowship Circle to work for the Chapin Home, and who has received the hearty, generous support of a host of friends, will add $400 to the Good Fellowship Fund as a result of the year's planning and work. A fine concert was given May 10 to aid the fund. The quartette of the Church of Our Father, one of the best in the city, will serve another year, to the satisfaction of all. The May Breakfast of the Woman's Alliance was a genuine success. Senator Wm. L. Love, M. D., delivered a stirring address. * * **Universalist Club.**—President Harold S. Hull is trying hard, aided by Treasurer Herbert E. Muller, to make the club a going, growing organization. The men of the Metropolitan District must co-operate. Take this as a hint or a hit.

Thomas Edward Potterton.

Maine Letter

Banquets.—The outstanding event in Maine in recent weeks was the Y. P. C. U. "Pep Banquet" held in the Lewiston church on Friday evening, May 16. This gathering called together nearly 150 young people from the western half of the state, and was a success in every way. The ladies of the church lived up to the reputation of Universalist cooks throughout Maine. The young people came from many of the churches and Unions, bringing their songs and cheers and enthusiasm, all of which are outward indications of a very real devotion to Christ and his Church. An outstanding feature of the occasion was the presence of a considerable number of ministers who came with their young people. They came from as far away as Dexter, more than a hundred miles. Practically every one from out of town came by automobile, a fact not to be forgotten in these spring days when the lure of the out-of-doors is leading many cars to take their owners away from church. There can be no doubt that the automobile is contributing to our denominational fellowship, for it is bringing together from time to time many of our people, both old

and young, from widely scattered churches, and promoting acquaintance that makes possible larger co-operation. The men of the state are to get together in the same way for the annual Comrades' Banquet at Fairfield, Saturday evening, June 14. * * And, speaking of automobiles, the superintendent has begun to appreciate most heartily the generosity of many friends and the wisdom of the State Convention Board in providing a car for his use. It makes possible at least double the amount of field work in a given time, for it permits of stop-overs at any point along the way for calls and conferences, matters not of sufficient importance to warrant a special trip, but invaluable in uniting our workers in the work. * * **Men's Clubs.**—On four recent occasions, the Superintendent has been the guest of the Men's Clubs of as many churches. Those at Waterville and Augusta were visited a few weeks ago. This week, Orono and Oakland have been visited. At Orono, a large part of the Men's Club of the Federated Church (Universalist-Congregational) is made up of the members of the faculty of the State University. Nearly a hundred were served at the annual Ladies' Night banquet. This Federated Church has been working harmoniously for about eight years. There have had to be some readjustments, as is usual when marriage makes two lives one, but with few exceptions everything has been satisfactory, and it is generally recognized that this was the only sensible solution of the problem of organized liberal religion in this important educational center. At Oakland, the Men's Club has undertaken a piece of real community service in publishing the *Oakland Advocate*, a monthly journal of community happenings. It has received sufficient support from subscribers and advertisers so that a small profit has accrued each month to the treasury of the Club. The May issue was devoted especially to the interests of the High School Alumni Association. * * **Local News.**—Congress Square tendered a farewell reception to Dr. and Mrs. Albion on Monday, May 5, and presented to them generous gifts in token of love and appreciation. Lewiston is making plans for the early ordination and installation of its new minister, Rev. Ernest H. Carritt. Bethel and Dexter, among other places, observed the Lenten season with community services during Holy Week, held at the different churches in turn. Gardiner had the privilege of listening to the General Superintendent, Dr. John Smith Lowe, on the occasion of its annual fellowship supper April 24. Plans are to be made to meet the denominational allotments. Portland, All Souls, has had a most successful financial year, having cleared a debt of several hundred dollars and expended $800 on repairs and improvements, reaching the annual meeting with a clean slate. Pittsfield has begun work repairing the building, and is soon to decide on the extent of improvements to be undertaken. The recently organized Men's Club of 175 members has voted to pay for a $2,500 heating plant. * * **The Right Kind of Ministers.**—The Superintendent has been consulting with parishes and trustees that are looking for ministers. In every case the first qualification mentioned is ability to work with young people. Pulpit ability and pastoral care are valued, but every church that has called upon the Superintendent to help in finding the right kind of minister is looking for some one who can work with young people. This does not mean necessarily a young man. Some young ministers can not work with young people of their own age. Some older men have a tremendous influence over boys and girls, young men and women. The churches are not so particular about the age of the minister, as about his attitude toward and success with Sunday school, Young People's Christian Union, and similar activities. Any minister who expects to look for another parish at any time during the rest of his ministry will do well to keep himself informed about methods of religious education, and in touch with the young people and their interests, for verily such ministers never have to hunt for a job.

Stanley Manning.

Church News and Interests

PERSONAL

Rev. Clifford D. Newton has resigned as pastor of the Universalist church of Newtonville, Mass.

The wedding of Thayer Quinby, grandson of Mrs. Cordelia A. Quinby, to Miss Emily Hamburger, will take place June 7 in the Congregational church at Wellesley Hills, Mass.

Mrs. Cordelia A. Quinby visited Headquarters on Friday, May 23, and called on her many friends in the various departments.

Rev. Clark L. Paddock of South Acton, Mass., has accepted the invitation of the Federated Church of Pigeon Cove, Mass., to become its minister. This church is a combination of Congregationalists and Universalists. For the past two years the minister has been a Methodist. Mr. Paddock becomes the only settled minister in the town of Pigeon Cove.

Connecticut

Bridgeport.—Rev. Charles Kramer, pastor. The Lenten and Easter seasons imparted a deep spiritual uplift that will be lasting. The Lenten services were conducted by the pastor on Thursday evening of each week and were preceded by a fellowship supper served without charge. The ladies served the suppers, with one exception, which was a roast beef supper served by the men. On Holy Thursday the supper was omitted and a communion service was held. Easter brought good music, beautiful decorations, one of the best Easter congregations in years, and an Easter offering, with a check given in advance, amounting to $688, a considerable advance over former years. Seven young people united with the church, and one young man was baptized. An Easter program and the pageant, "His Spirit Lives," arranged by Mrs. Stella Cushing, was presented by the Sunday school under the direction of Miss Grace Elliot.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. The annual parish meeting held May 14 was well attended. The financial reports showed the successful outcome of the every-member canvass—125 contributors as against eighty-five last year; $6,200 raised as compared with $4,183 last year. Benevolences aggregating $268.28 by the church were reported. The achievements of the auxiliary organizations, especially in support of benevolences, were satisfactory. The Ladies' Aid Association closed the year with a balance of $858.36 in addition to a sinking fund of $1,116.08, after having contributed $600 toward church expenses and more than that for other benevolences. The Mission Circle reported progress in the raising of funds for a Clara Barton memorial and in aid of the educational work at Camp Hill (Ala.) and at Sunburst (N. C.), as well as for the Japan Mission. These and other benevolences and expenses amounted to $631.98; balance $144.79; paying members, seventy-four; life members, seven. The achievements of the Sunday school can not be even summarized in this brief account. New singing books were bought and contributions made to numerous worth while benevolences, including the kindergarten, leaving a cash balance of $20. The Y. P. C. U. held thirty-two weekly devotional meetings, besides business sessions, social activities, and "Get-together" convocations with the Unioners of neighboring cities—especially Baltimore. They sent a delegate to the National Convention at Muncie, Ind. expenditures, $234.35; balance, $14.25; Legion members, thirty; *Onward* subscribers, twenty-three. The Red Cross Auxiliary turned in 649 garments and put up 426 jars of jelly for bedridden soldier hospital patients; raised cash for Japan relief, on memberships, and for layettes $425.14; and stand ready to respond further should special need arise. The Optimist Club added seven new members, gave several very enjoyable programs, donated $10 to the church, and closed the year with $5.53. The Thomas Potter Chapter of Universalist Comrades met monthly, expended $29.50, mostly for benevolent purposes, and point with commendable pride to the Christ Crusade series of meetings.

Illinois

Urbana.—Rev. R. D. Cranmer, pastor. The church has received seven new members since our last report. We are looking forward to a rather eventful summer. We will hold our annual anniversary dinner on June 15. On this occasion plans for the decoration of the interior of the church and for the installation of a new pipe organ will be discussed. We hope to complete these improvements before fall. During Lent our regular Sunday congregations were increased by about thirty-five, with a splendid congregation on Easter. We have been saddened by the recent death of Mrs. J. R. Wood, one of our most earnest and devoted members. Mrs. Wood was interested in the work of our Universalist women. She served for some time on the State Board of the W. U. M. A., and at the time of her death was president of the Woman's Alliance of this church.

Kansas

Junction City.—Rev. A. W. Altenbern, pastor. On Wednesday evening, May 7, an interesting and satisfactory demonstration was given of the week-day school of religious education conducted by this church during the present school year. The last parish supper, on May 9, was a pleasant occasion. These suppers are conducted in turn by the several divisions into which the families are divided. The section serving at any one time furnishes everything and there is no charge for the meal. The average cost per meal per person for the year has been surprisingly low. On a recent Sunday the Rotary boys assisted in the service; four of them sat with the minister and three participated. During the month the 11 o'clock services are being broadcast.

Ohio

Cincinnati.—Rev. H. B. Beresford, D. D., occupied the pulpit of the Cincinnati church in the morning of May 18. A capacity congregation filled the church to greet Dr. Beresford, it being his first visit since his resignation about three years ago. After the services an informal reception was tendered Dr. and Mrs. Beresford. Dr. Beresford's pastorate in Cincinnati was over ten years in length, the longest in the history of the church.

Rhode Island

Providence, Mediator.—Rev. Fred C. Leining, pastor. Naturally we are in the thrill of having our new church. We have been using it a month and every day in every way we love it more and more. We have a neighborhood that is friendly to our program of a community church. Neighbors have identified themselves enthusiastically with the institution. On Easter Sunday, we received twenty-two persons into church membership. On May 4, four others were received. At the first meeting of the Men's Club in the new edifice, thirty-two new members were added, so that the membership of the organization is now 120. The church school has increased its membership by twenty-five, the Y. P. C. U. by twelve. The men served a supper on May 14 to over 300 persons. We are very happy over this response. The main floor of the auditorium is well filled at every service. The ladies' departments are to assist in visiting the newcomers. The State Y. P. C. U. on June 7 and the State Missionary Association on May 29 are to hold their annual conventions in this church. We are planning to have our church open during the vacation season. During the vacation of the pastor, the pulpit will be supplied by neighboring or visiting clergymen. The organ was dedicated on May 18. The church will be dedicated in October. One of the most noteworthy contributions to the new church campaign came from the First Universalist Church of Worcester, Mass. It was a check for $100 and the spirit behind the gift was wonderful.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. At the biennial roll call of the church 175 were present, who had supper together at 6.30. Rev. R. K. Marvin of Franklin, Mass., a former pastor here, made an address. During the supper, which was served by the Ladies' Circle, music was furnished by Alson J. Dugan, violinist, and Charles Gunzinger, pianist. The pastor spoke briefly, and the roll was called by the clerk, Mrs. Fred Sargent. Among the messages from non-resident members which were read were letters from Rev. Delmar E. Trout of Springfield, Mass., and Rev. E. W. Whitney, of Allston, Mass., both former pastors.

* *

MEMORIAL SERVICE FOR REV. H. D. MAXWELL

On Sunday, June 1, at 4 p. m., a memorial service for the late Rev. Harley D. Maxwell will be held in the First Universalist Church, Highland Ave., Somerville, Massachusetts, where Mr. Maxwell ministered for twenty-one years.

A most cordial invitation is extended to all friends of Mr. Maxwell and of the First Church.

* *

DEPARTMENT OF SOCIAL WELFARE

An adjourned meeting of the nearer Boston members of the Commission of the General Convention's Department of Social Welfare will be held Monday, June 2, at 10 a. m., at Universalist Headquarters, Boston.

Charles H. Pennoyer,
Director.

* *

PULPIT FOR SOME CHURCH

One of our churches which was recently sold has a nice pulpit which will be given to some needy church desiring it. For information write to Rev. Roger F. Etz, Secretary, 176 Newbury St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,650
Cambridge, Mass., Porter Square	3
Leroy, Ohio	3
Lawrence, Mass.	17
Total	1,673

* *

CHRISTENINGS

Previously reported, 182. Leroy, Ohio, 4. Total, 186.

* *

DOOLITTLE HOME FOR AGED PERSONS

The ninth Anniversary Visiting and Donation Day at the Doolittle Universalist Home for Aged Persons at Foxborough, Mass., comes this year on Tuesday, June 3.

Each year this occasion has revealed an increased interest among our Universalist people in this institution. Each succeeding year the number of visitors has been larger, the material results of the celebration more encouraging, the exercises more interesting.

The Trustees are hoping to make the forthcoming Anniversary the very best so far, in all the above particulars. It would be very gratifying to see all our ministers present in company with goodly delegations from their parishes. The transportation is not now difficult since so many of our people possess automobiles.

Here are some of the incentives: It is a wonderful time of the year—in the leafy month of June—when New England scenery is at its best. Foxborough is within a comfortable riding distance from two-thirds of our parishes.

The Home itself offers new attractions this year, as a great deal has been done to improve and beautify its interior and to increase facilities for doing this philanthropic work. An inspection of the Home will surely stir to enthusiasm.

The prestige given all previous Anniversary exercises by stirring addresses and by good music, vocal and instrumental, will be fully maintained, if not increased, by this year's program.

The arrangements for satisfying the needs of the "inner man and woman" are the best that could be devised. The ladies of the local Universalist church will, as usual, furnish hot coffee at the noon hour, free to all. Visitors will bring their own lunches "picnic style;" tables and chairs will provide for their convenience. Ice cream and cake will be on sale, also sandwiches, etc., for those who do not find it convenient to provide for themselves.

One of the best features of the occasion is the happy commingling of those who attend—a day of glad reunion for many, an opportunity for creating new friendships among those who attend for the first time. It is hoped that the attendance of 300 (last year) will be increased to 500 this year.

The morning exercises at the church will begin promptly at 11 o'clock. The

afternoon program will start at 1.30, ending with a reception at the Home.

One new feature will be the sale of fancy and useful articles, the fine handiwork of our residents. The proceeds of this sale will be their contribution to the funds available for the upkeep and improvement of their surroundings.

The offerings to be made consist not only of money but of such articles as may be put upon the pantry shelves, into the linen closets, or the library, or that may be put to any practical use.

If you can not come, send your contribution in time to be counted as among the proceeds of this year's Donation Day. Send it addressed to the Home.

Churches that have not taken up the annual offering for this purpose are urged to do so at their earliest convenience, as the trustees are in constant need of such assistance.

Finally, come to Foxborough on June 3 and enjoy one of the best holidays of the year. Bring as many of your friends as possible.

For the Trustees,
Charles Conklin, President.

* *

THE STAFF AT MURRAY GROVE

Mr. Walter Gabell, president of the Murray Grove Association, and his fellow-officers, have been very successful in securing an able body of workers to care for the comfort, well-being and pleasure of their guests during the coming summer. Rev. Helene Ulrich, of Gorham, N. H., will be the resident pastor, having charge of both the devotional and recreational sides of the program. The details of office work will be cared for by a clerk, Mrs. Edgar Knights, of 150 Stuben St., Brooklyn, N. Y. An excellent housekeeper has been engaged, thus making certain that food will be abundant and appetizing and that rooms will be kept in excellent condition.

Notices

NATIONAL CONFERENCE OF SOCIAL WORK

The fifty-first annual meeting of the National Conference of Social Work will be held June 25 to July 2, 1924, at Toronto, Canada. Five or six thousand social welfare leaders and workers from all parts of the United States and Canada will be in attendance. The president of the Conference is Miss Grace Abbott, Director of the Federal Children's Bureau, Washington.

There will be addresses on business and education on the 25th, and on "The Inter-Relation of Social Agencies" on the 26th, "Rural Problem" on the 27th, sermon and addresses on "International Co-operation for Social Welfare" on the 29th, "Negro Migration" on the 30th, "Immigration" on July 1 and "Prohibition" on the 2d.

There are ten sections, each section with five different meetings as follows: 1. Children. 2. Delinquents and Correction. 3. Health. 4. Family. 5. Industrial and Economic Problems. 6. Neighborhood and Community Life. 7. Mental Hygiene. 8. Organization of Social Forces. 9. Public Officials and Administration. 10. The Immigrant.

The meetings of kindred groups is significant. There are those of the American Association of Social Workers, American Association of Social Service Exchanges, American Association of Hospital Social Workers, American Association for Organizing Family Social Work, American Red Cross, Household Economics Group, Inter-City Conference on Illegitimacy, National Association of Travelers' Aid Societies, National Child Welfare Association, National Federation of Day Nurseries, National Federation of Settlements, National Information Bureau, National Probation Association, and many others.

During the week of the Conference there will be two meetings of special interest to Universalists and other liberals—a conference of Universalists and other liberal social workers by themselves similar to that held last year during the Washington meetings, and one or two meetings of all Church Social Workers,

Will all those Universalists who are doing social work or who are interested in that service, and who are planning to attend the Toronto Conference, please so inform Mr. Pennoyer, at Universalist Headquarters, as early as possible?

* *

IOWA UNIVERSALIST CONVENTION

The 82d annual session of the Iowa Universalist Convention will be held in Waterloo, Ia., June 10 and 11, 1924. Each parish is entitled to five delegates and one additional delegate for each 25 members and one delegate from each auxiliary. Visitors will also be welcomed.

O. G. Colgrove, Secretary.

* *

DENOMINATIONAL CALENDAR

June 10-11. Iowa Convention, Waterloo.

June 14. Maine Universalist Comrades, State Banquet, Fairfield.

June 20-26. Ohio State Convention and Auxiliaries, Columbus.

June 23-26. Vermont and Province of Quebec, State Conventions and Auxiliaries, St. Johnsbury, Vt.

June 20-29. Southern Young People's Institute, Chattanooga, Tenn.

July 6-12. General Sunday School Association Convention and Institutes, Ferry Beach, Me.

July 12-20. Y. P. C. U. Convention, Ferry Beach, Me.

Sept. 22-24. Maine State Convention and Auxiliaries, Gardiner.

* *

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1924

September 28, Rally Sunday.
October 19, Laymen's Sunday.
November 2, All Souls Day.
November 9, Japan Day.
November 23, Thanksgiving Sunday.
December 21, Christmas Sunday.

1925

January 25, Young People's Day.
March 1, First Sunday in Lent.
April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

* *

GENERAL SUNDAY SCHOOL ASSOCIATION
Official Call

The twelfth annual convention of the General Sunday School Association of the Universalist Church will be held at Ferry Beach, Maine, on July 9, 10, and 11, 1924, for the transaction of any business that may legally come before it. Important policies for the coming year are to be determined. In connection with the convention an institute is to be held from July 6 to July 12, and there will be lectures and entertainments throughout the week.

Carl A. Hempel, Secretary.

WANTED!

Sixty persons, or groups of persons, to become responsible for one hundred dollars each, to be paid before Sept. 1, 1927, the date set by the Women's National Missionary Association for the completion of the Sinking Fund. Pledging at the May Convention, the 21st, at Attleboro, Mass.

The Woman's Universalist Missionary Society of Massachusetts.

Isabella S. Macduff,
Special Committee and Chairman of Finance Committee.

* *

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.
Send application for registration to
Miss Georgene E. Bowen, Camp Leader,
183 Weybosset St., Providence, R. I.

* *

IOWA FELLOWSHIP COMMITTEE

Loyal C. McLaughlin has been dropped from fellowship, having engaged in secular business.

O. G. Colegrove, Secretary.

* *

CONVENTION OF GENERAL SUNDAY SCHOOL ASSOCIATION

The twelfth annual Convention of the General Sunday School Association will be held at Ferry Beach, Maine, July 6-12.

Sunday, July 6. 10.30 a. m. Preaching service, Occasional sermon, Dr. John Smith Lowe. 2 p. m. Sunday school. 3. Address, "Christianity in Japan. Rev. Hazel I. Kirk. 7.30. Devotional Meeting on the beach.

Devotional service every week day at 8.10 a. m.

Institutes—Rev. F. W. Gibbs: "The Bible and the New Age," 8.30 a. m. July 7, 8, 9, 10 and 11.

Miss Mary Slaughter: "Pageantry," 9.30 July 7, 8, 9 and 10. "The Junior Pupil," 9.30 July 11, 8.30 July 12.

Miss Grace Elliott: "Missionary Education," 9.30 July 7.

Miss Helen Hanscom: "The Little Folks," 10.30 July 7, 8 and 9.

Mr. Carl A. Hempel: "The Recreational Program," 10.30 July 7 and 8.

Miss Janet H. Wolfe: "Girl Training," 11.30 July 7, "Boy Training," 11.30 July 8.

Miss Elizabeth Randall: "The Intermediate Problem," 11.30 July 7 and 8, 8.30 July 12.

Dr. George E. Huntley: "The What and the How in the Sunday School," 11.30 July 7 and 8.

Prof. B. W. Brotherston: "The Social Theory of Religious Education," 9.30 July 8, 9, 10 and 11.

Mrs. Stella Marek Cushing: "Music in the Sunday School," 10.30 July 9, also assisting Dr. Huntley July 8.

At 7.30 p. m.: July 7, A Jolly Good Time. July 8, Stereopticon Talks. July 9, lecture, "How We Answered the Call of the Wild," Rev. Manley B. Townsend. July 11, Minstrel Show for the benefit of the Ferry Beach Park Association. At 7.50 July 10, Pageant followed by Camp Fire.

Address, "Universalism in Japan," Rev. Hazel I. Kirk, 9.30 a. m. July 12.

Business meetings: 11.30 a. m. July 9, 10.30 a. m. and 2 p. m. July 10, 10.30 a. m. July 11.

Details in regard to expenses (which are very low) may be obtained from Rev. Elmer D. Colcord, 43 Berkeley St., Springfield Mass. Reservations should be made at the earliest possible date.

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erals

Crackling

Mr. Williams had made a long search for a certain book, and finally soliloquized:

"At last! Here it is. I wonder why one always finds a thing in the last place in which one hunts."

"I expect, dad, it's because when we find what we're looking for we stop hunting," remarked his young son.—*Everybody's Magazine.*

* *

Hard-Up Young Man: "Sir, I have come to tell you that I have long loved your daughter, and want to make her my wife."

Nouveau Riche: "But, hang it, I haven't got a daughter!"

Hard-Up Young Man: "Good heavens! They told me you had!"—*London Opinion.*

* *

A London tailor observes that Americans are demanding English-cut clothes—which is interesting in that it proves that English clothes are cut. To us it has always appeared that English clothes were hung on and then the wearer put through mangle.—*Buffalo Express.*

* *

"That novelist says he took his characters from real life."

"He should be encouraged to keep on taking them," replied Mr. Growcher. "The fewer like them in real life, the better."—*Boston Transcript.*

* *

Hostess: "Must you be going, Mr. Dugan?"

Absent-Minded Radio Announcer: "Er, yes, good-night. WZOK signing off at 11.15 p. m."—*Brown Jug.*

* *

Fatleigh: "I know a man who looks so much like you that one could hardly tell you apart."

Thinleigh: "You haven't paid him that ten dollars I lent you three months ago, have you?"—*Judge.*

* *

"So you propose to take my daughter from me without any warning?"

Nervous Young Man: "Not at all. If there is anything concerning her you want to warn me about, I'm willing to listen."—*London Answer.*

* *

Nit: "What did he say to the dean when he was fired?"

Wit: "He congratulated the school on turning out such fine men."—*Purple Parrot.*

* *

Love doesn't really make the world go round. It just makes people dizzy so it looks like it.—*Philadelphia North American.*

* *

An educated man is one who can quote Shakespeare without crediting it to the Bible.—*Life.*

* *

Caller: "Is your mother engaged?"

Betty: "I think she's married."—*Judge.*

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This Year---Our Churches Are Not Breaking Records

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Some Studies in the Europe of 1924

The Universalist Leader

Announces to its six thousand new subscribers and all of its old friends an important series of articles for the next few months.

While retaining editorial direction, the editor will spend June, July and August in Europe.

First, to attend and report the

International Sunday School Convention at Glasgow

Second, to attend and report the

Toynbee Hall Meetings

for a selected group of American editors and clergymen and educators who are to study religious, economic and social conditions in Great Britain and on the Continent.

Third, to visit various points on the Continent.

Fourth, to make the incidental human contacts along the way which are always the most interesting and significant.

Dr. van Schaick is now well known to the old subscribers of the *Leader*.

We are certain that many thousands of our new ones will want to do some further cruising with the author of "Cruising Around a Changing World," and "The Little Corner Never Conquered."